

AN *1026*
APPENDIX
OF THE SAINTS
lately Canonized, and

Beatified by
PAVLE
the first,

AND
GREGORIE
the Fifteenth.



DOWAY.
By HENRIE TAYLOR

1624

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9. Fa

To the Catholike Readers in England.

DEARE Countrymen, If my ability in
Healtb, Wealth, or Understanding
were answerable to my desire of your good,
you should heare from mee oftener. But these
gifts are at the dispose of a higher power.
And therefore at the abounding in any one,
or all of these ought to send unto his glorie,
So their want shall not enforce mee to de-
rogate either from that, or hinder mee from
laboring to the utmost of my power to bring
you such merchandize as may refresh your
soules with spirituall delight and comfort.
Wherefore I haue reprinted the Appendix
of such Saints lives as were lately Canoni-
zed and beatified by Paule the fift and
Gregorie the fiftenth; translated into En-
glish by M. Ed. Kinsman. The motives
urging mee herunto, next after your good
was the generall approbation and liking of
the booke amongst all which had it, the ra-
rerie of it amongst many which desire it;
is being annexed to the Saints lives of the

To the Readers.

wholly your, and therefore cannot bee had,
without the buying of the whole volume,
which many will not, for that they have
those lines all ready, and others cannot, the
volume being of so great a price exceeding
their poore ability. These are the reasons
moving mee to this I haue heere done, where-
fore I hope you will take it in as good part as
I meane it, & the rest of my imdeanours to
you which, is sincerely, wishing they may
proue happie Mediums to bring you safe to
the peaceable harbour of Eternall blisse, still
resting.

Yours in what he is,

Henry Taylor.


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AN APPENDIX OF

*the Saints lately Canonized, and Beati-
fied, by Paule the First, and Gregorie
the Fifteene.*

And First.

The Miraculous life and
Vertues of Saint Isidore
Husbandman, and Pa-
trone of Madrid in Spaine,
lately canonized by Pope
Gregory the XV. Abridged
and translated out of
Spanish.

 **S**AIN T Isidore was
borne in the ancient
Kingdome of Castile, in
the famous Cittie of Ma-
drid in Spaine, where the
Kinges Court is ordinarily kept, a-
bout the yeeere of our Lord 1130. of

very Catholike and deuout Parents, though of meane condition, whom they piouſſie brought vp, and inſtructed in all kinde of vertue, according to their poore abilitye, eſpecially in Prayer, ſaying of his Beades, hearing Maſſe, frequenting of Sermons, Exhortations, and the like: and for corporal exerciſes, he was brought vp and taught to Till and manure the ground in maner of a Laborer or Husbandman. After that he was growen to mens eſtate, and his Parents both dead, he married a wife, of an honeſt, though poore family, like vnto himſelfe, and be- ginneth to diſpoſe and ſet in order that little meanes which he had, ſtill following his manuell art of Husbandrie, labouring for day- wages and hire, for other Husbandmen of the Countrey that were rich, and had landes of their owne to manure. But yet with all he had got a pious cuſtome and

vse, which grew vp with him even from his Childhood, to heare Masse dailie before hee began to labour, which he neuer omitted, though there were neuer so great hast of worke to be done.

And for this cause, certaine of his neighbours, through the instigation of the diuell (who now began to make hoate war vpon S. Isidore for his sanctitie and holynesse of life which they could not endure) stirred vp against him his maister, of whom he had taken a peece of ground to plow, and was to labour by the day, complaining grievously of him, that he came euery day very late to worke and that besides, he omitted the same oftentimes in the day and went to his prayers. His maister the Farmer was much incensed against him, by hearing this their accusation, and one day falling into a fit of choller at their report, presently went vnto him

in the field, to see if it were true or no which they had told him by way of complaint. And comming in all hast vnto the field, where S. Isidore was to be at his work, he saw three plowes going, two whereof were drawne & gouerned by Angels in the likenes of young men, cloathed in most pure and white garments.

At the first sight whereof standing amazed, he drew neerer vnto them, when vpon the sudaine they vanished away. Heere vpon he came to S. Isidore, whom hee found at the other plow, & seeing so much worke done beyond his expectation, he fel downe at his seruants feete, and cryed him pardon for so easily beleuing the false reportes, his neighbours had made of him, assuring himselfe of the truth of the wordes which Saint Isidore had often told him, to wit, that how much time soeuer he spent in prayer, the same was recompensed large-
lie

lie in his worke, by the bandes of his
sweete Sanctiour, and rather to the pro-
fite, then any way to the least hinderance
or lesse of his Maister. And so he de-
parted with confusion in himselfe,
and full of loue and reuerence to-
wards his seruant.

As soone as his said maister was
departed, the Angels returned a-
gaine vnto the plowes, and as they
laboured, they taught S. Isidore,
and instructed him in many my-
steries of his faith, accompanying
him all that day vntill night,
going home with him also, even
to his house, whither when hee
came he found a poore Pilgrime
at his doore, asking an almes of
meate, for the refreshing of his
body, who calling his wife, and
bidding her giue the Pilgrime
some what to eate, shee replyed
sadly, and said, there was nothing
in the house.

Hee bid her looke into the
Potte for some Pottage and Flesh:

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but

but she knowing that it was spent
said there was assuredly none left,
and withall she tooke vp the Pot
into her hands to shew that it was
empty. But behold a wonder, for
she felt the Pot heavy, and look-
ing thereinto, found it full of very
excellent Pottage & Flesh, where
with she fed the Pilgrime liberal-
ly, and with admiration acknow-
ledge the miracle: her husband in
the meane time with drawing
himselſe into an inner roome,
and falling to his prayers as his cu-
stome was. The same night he be-
ing a sleepe, the said Pilgrime ap-
peared vnto him againe in the
same habit, that he had done be-
fore in the Euening, and seemed
to awake him, and put vpon him
a Pilgrims weede, and sayling o-
uer the seas, conducted him to the
holy land, wherher when he was
come, he shewed him all the pla-
ces of chiefe note, where our Sa-
uiour had taught, preached, was
taken,

taken, examined, whipped, condemned, and lastlie suffered death for our sakes. Which places S. Isidore seemed to reuerence, and greatly to adore, with gust and affection of hart, and afterward was presently conueyed backe to his own house, where the Pilgrime tooke his leave and departed.

Vpon a time in a great Frost and Snow, one *Iohn de Farga* a Farmer sent Saint Isidore to the Mill with a sacke of wheate, to haue it ground to make bread for his family. Saint Isidore tooke the sacke of corne early in the morning, and passing by a Church, he went in to heare Masse, as his vsuall custome was, which when he had done, he haied on towards the Mill, and mett on the way others of the same village that went also thither with wheate in like manner. As they were talking and discoursing, they saw a great weather beaten tree growing in the way, on the bowes

whereof late white Pigeons so
thicke, as they seemed euen to co-
uer the whole tree, being flocked
together and almost starued for
want of foode that hard season,
the ground being euery where co-
uered with snow & yce. Saint Isidore
when he drew neere vnto the tree
cryed out with a loud voice and
said: O Earth, the Mother of all li-
uing creatures, why dost thou
at this time deny food vnto these
thy innocent Creatures? And
then hee set downe his sacke of
wheat, and putting away the snow
with his feete, vncovered a great
broad place of the ground, and ta-
king Corne out of the sacke, hee
strawed it there for the Pigeons,
who all presently came from the
tree, and before they would eate
thereof did come to Saint Isidores
feete, and with their beekes tou-
ched, and pricked them, and his
legges, in signe of reuerence to his
sanctitie, and hauing so done, did
feed

seed themselves on the' Corne. One of his Company that all this while stood by, and looked on, began to murmur against him, for so destroying and casting away his maisters wheate, but the rest were silent and stood amazed at the thing. Then taking vp his sacke, which was well emptied by his liberality to Gods creatures, he came to the Mill, and put what was left to grinding, where the flower thereof did so multiplie betweene the Millstones, that he had his sacke as full of excellent meale (and more in measure also) as if he had not diminished any one graine of the corne. So as the miracle was manifest to al that knew what had passed.

Another time, when at night his worke was ended, going homeward from the field, he went into a Church to pray, so as it being late before he came home, supper was ended, and the other workemen had

had eaten vp al the meate, saue on-
ly a little morfell of flesh & portage,
which they had reserued for him.
Hce tooke the same very conten-
tedly, and carrying it to the dore, he
there began to distribute it amongst
a great number of poore people
and pilgrims that passed by, and be-
hould, the said meate did so multi-
ply in his hands, in the distribu-
tion thereof, that he serued a great
multitude therewith before he ended,
and enery one went away content &
satisfied.

It so fell out at another time,
vpon a very hoate day in sommer,
that his maister or Land-Lord,
comming into the field where he
was at worke, and being much parch-
ed with heate, demaunded if
there were no water neere, where-
by to quench his thirst. Saint Isidore
said, there was a litle spring not far
off, and shewed him the place. The
man went speedily to quench his
thirst, but finding neither spring,
non

S. Isidore of Madrid.

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not anye signe of water at all, returned in great anger, and thought Saint Isidore had mocked him. Wherevpon the Saint said, Come with me againe to the place, and I will shew it you. They went, and when they came thither there was no signe of any water, but Saint Isidore pricking the earth with a little goade he had in his hand, there presently sprung vp a very cleere, and excellent fountaine of water, which being taken by sicke persons, infinit number are daily cured of all kind of diseases. And this miraculous fountaine is yet euen seene in the fields, not far from the Cittie of Madrid, and is visited with great concourse of people daily, both from farre and neere.

The diuell envying the sanctity and simplicitie of this holy man, began to devise many plots and engines wherwith to entrappe him in his snares. And therefore he incited some of his neighbours, to

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accuse his wife vnto him of lightnes, and to be lesse chaste then she ought. Which when Saint Isidore had oftentimes heard iterated in his eares, he was much afflicted and troubled in mind, for that the rumor thereof began now to be spread abroad amongst his friends to his great disgrace, as they pretended, and he beleueed. His wife whose name was Marie (being also a verie vertuous Godly woman) vnderstanding thereof, and seeing her louing Husband perplexed and troubled therewith, said vnto him Deare Husband, I vnderstand, and see also by your countenance, that you are much troubled with suspicion of my Chastity: but be assured thereof there is no such thing, and that it is a meere Calumniation of both our honour: In testimonie and confirmation whereof, I am euen now ready to passe over this Riuer (which was hard by) vpon the water, trusting wholly in the confidence

dance of Gods mercy to cleere my selfe of this lewd imputation. And thereupon she presently tooke her mantle and going to the great Riuer of Xamara, spread the same vpon the water, and sate downe vpon it, and passed ouer without any hurt or danger. This being done in presence of her Husband, and of many people, shes was fully cleered of all suspition, and the thing accounted for a manifest miracle.

S. Isidore, being much comforted in soule by the foresaid miracle, did very much honour his wife alwayes after for her vertue, till her dying day, which (full of holynes) followed some few yeares after, and he left alone, who continually bestowed his time, and followed the manner of life he was accustomed vnto before, but yet neuer omitted his hearing of Masse every day, before he would take any worke in hand, nor his other deuotions

accuse his wife vnto him of lightnes, and to be lesse chaste then she ought. Which when Saint Isidore had oftentimes heard iterated in his eares, he was much afflicted and troubled in mind, for that the rumor therof began now to be spread abroad amongst his friends to his great disgrace, as they pretented, and he beleeued. His wife whose name was Marie (being also a verie vertuous Godly woman) vnderstanding thereof, and seeing her loving Husband perplexed and troubled therewith, said vnto him Deare Husband, I vnderstand, and see also by your countenance, that you are much troubled with suspicion of my Chastity: but be assured thereof there is no such thing, and that it is a meere Calamniation of both our honour: In testimonie and confirmation whereof, I am euen now ready to passe ouer this Riuer (which was hard by) vpon the water, trusting wholly in the confidence

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notions at diuers times in the day, as his vsuall manner was. He often also repayred to an Hermitage neere to Madrid, and spent many whole dayes and nights in pious discoursing with the Hermite, who was a Monke and a very holy man, and famous also for the gift of Prophecy, of whom Saint Isidore learned many thinges touching piety and devotion, and was thereby wonderfully illuminated also in many misteries of our Holy Faith, especially touching our B. Lady, to whom he was alwayes most deuout, saying his beades many times a day in her honour.

The holy Monke also instructed him, and taught him many other diuine thinges, whereby S. Isidore was greatly inflamed with desire of that kind of life, but yet he was alwayes still resigned to the will of God. By the Hermites counsell also, he entred into the Confraternity of the Rosarie of our Blessed Lady

Lady, with great devotion and exact obseruance of all Rules and Constitutions of the said Confraternity, and to the great edification of all his fellowes. And there was a custome in that Confraternity that on certaine dayes a distribution of bread and wine was made amongst the Sodales therof and a certaine part assigned to each one, which he had for his owne vse. Alwayes at these distributions, Saint Isidore gaue awaye his part to the poore. And on a time it happend, that his part assigned by the Confraternity, arriued to a good quantity, sufficient for the reliefe almost of twenty persons: Wherevpon he taking the bread and wine home to his house inuited all the poore people round about, who flocked thither in great numbers, to whom he began to distribute the same with his owne hands, and it multiplied so much, that it sufficed three hundred persons, all being satisfied,
and

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S. Isidore of Madrid.

and praying God for the great liberality bestowed vpon them, and acknowledging the miracle.

Other Miracles which hee wrought in his life time are innumerable, and would fill a great volume to recount them all. But those which haue happened since his death at his holy Body, by his intercession to God, are far more in number, some few only whereof according to the breuery this place requireth shalbe recounted afterwards, when we haue said a word or two of his death, which happened as followeth.

In the yeare of our Lord 1170. which was the last of his life, when by diuine Reuelation, hee knewe that his death drew neare, hee intreated to haue the B. Sacrament brought vnto him, which hee receaued with great Reuerence and Denotion, and after made a long and most deuout speech to those of his household and neighbours

bours present, exhorting them to liue Christian-like, and in the feare of God, and obseruations of his holy Commandements. And so with a most sweete and amiable Countenance, rich in merites, and famous for miracles, he quietly and most happely gaue vp his soule to God.

When the bruite of his happy death was spread abroad, the people of Madrid came to see and to touch his holy body, whom many held for a Saint for the miracles which they had heard him to haue done, but especially those of the villages neere about, and of the poorer sort of people, that were better acquainted with the manner of his life, and had scene, and bene present at many miracles, which he had wrought. Not withstanding because he was exteriourlie poore, his body was buried in the Churchyearde, in an ordinary Graue, among all other people, where

where it remained for the space of 40. yeares, of whom all this while little or nothing more was spoken of, except it were amongst the meaner sort of people of the adioyning Villages, who had byne best acquainted with him when he lived.

But our Lord, who would haue this his Saint honored as well in earth as in heauen, at the ende of fourtie yeares, reuealed his intention to a pious and venerable Matron of *Madrid*, who had all this time bene very deuout vnto Saint Isidore, for the miraculous things she had heard recounted of him by the fornamed *Iohn de Vargas*: wherefore to satisfie her deuotion, she dealt seriously with the Pastour of the Village, to haue his body translated into the Church, and layed in some decent place therof, promising to defray all the charges thereof. The Pastour being a vertuous man, and hauing heard much talke

edke of the miracles which he did when he liued, made further in-
quire thereof, and found that hee
was indeede a very holy and inno-
cent man, and that the Fountaine
which was close by the village, and
very profitable and commodious
for all the people, for the excellent
water thereof, was miraculously rais-
ed out of the ground by his merites:
he dealt with the Bishop, expoun-
ded vnto him the Matrons pious re-
quest, and hauing obtained his licen-
ce, appointed a certaine day for the
remouall of the said body into the
Church.

In the meane time there was a
little Vault prepared, humble and
lovely, at the cost of the foresaid
dauout Matron, where his body
was appoynted to be layde. And
when the day appointed came,
the people there about resorted to
the solemnity, according as the
Pastour had informed and invited
them. All being ready, the Pastour
with

with the rest of the Clergy of the Church, came in manner of procession to the Churchyard, and opening the Graue where his body lay, they found it whole and vncorrupt, and as fresh and faire, as if he had byne dead but the day before (it being fourtie years complete after his decease) and from the same there proceeded so sweet and fragrant a smell, that it rauished all that were present. The graue was no sooner opened, but all the bells of the steeple began to ring in excellent tune and order, of themselves, and so continued during the Ceremony, and vntill he was translated into the Church, and laid in his new Sepulcher, to the astonishment of all that heard them: at which time also were healed many persons of many sorts of diseases.

After his body was thus decently laid in the Church, very many began to do great reuerence therto,

therto, and it pleased God to wit-
nesse, of what great merit & esteeme
he would haue this his seruant to be,
by the many and wonderfull mira-
cles daily wrought at the same by his
intercession, of some whereof we
shall speake a word. And first to be-
gin with a continuall miracle, which
remayneth euen vnto this day, the
water of the fountaine which he mi-
raculously raised out of the ground,
hath cured infinite people of all sick-
nesses and infirmities, and is had in
very great esteeme by all the inhabi-
tants both of the Citty and Coun-
try round about, where you shall scar-
cely find a house, who hath not some
of the said water continually preser-
ued in vialls of glasse or bottles, ready
for all infirmities or suddaine sick-
nesse that may happen, especially a-
gues, or blew spots. And when often-
times there happeneth the sicknes of
the plague, the people find none so
presēt or assured remedy, as the water
of the said fountaine.

Another miracle, that hath very often bene seene & testified by thousands of all sorts of people is, that the Lampe which hangeth before his sepulcher, hath bene oftentimes lighted from heape, without putting any fire therto by the industry of man. Nay which is more, when there hath wanted oyle in the lampe, and the same filled with water, the weeke hath burned as cleere, and as bright as with oyle. Which some curious persons haue desired to proue and they themselves, both by putting in water, and lightning the weeke, because they would not belieue the same without their owne experience.

The women of Spaine haue a very peculiar deuotion to S. Isidore when they are great with child; & in labour of Childbyrth, because very many haue bene safely deliuered, by his intercession, and by commending themselves vnto him, in the extremity of their labour, & at such times as there hath bene little hope of life.

Those

Those also who be troubled with the Gout, haue great deuotion vnto him, for that many haue bene holpē being in great extremity, and cured of that infirmity, by his merits and prayers.

Vpon a time, there was a man who desired to get a relique of the holy Saint, whether for himselfe, or for another, is not certainly knowne. This man watching his opportunity, and hiding himselfe in the Church till all were gone thence, the dores being locked, came to the Tombe, and making shift to open a corner, so as he might reach vnto the holy body, cut off a finger from S. Isidore, with intention to carry the same away: and hauing put it vp into his pocket, and beginning to close vp the Tombe againe, that the thiefe might not be perceaued, he was suddenly there arrested, and made so immoueable, that he could not stir a foote. Whereupon fearing exceedingly to be discouered and punished for

fact, he tooke the finger and put it to the ioynt from which he had cut it, and it instantly fastned therto againe, and thereupon he was presently set at liberty; and so closing vp the sepulcher departed, giuing God and S. Isidore thanks, that no worse euill had happened vnto him, being also very sory for the rash attempt, which he had put in practice.

There haue happened many times great Drouthes in those partes for want of rayne, which hath caused such barrenesse of the ground, that the people haue bene ready to starue for want of corne: but by carrying S. Isidores sacred body in procession, the said drouth hath presently ceased, and raine hath so watered the earth, that it hath become presently fruitfull. And all the husbandmē in Spaine haue taken this holy Saint for their peculiar Patron, and doe vs, even vntill these daies, whensoever they sowe corne, to pray vnto S. Isidore, and call vpon him to blesse the same, offering

offering a candle or some such like gift vnto his sepulcher, by whose intercession they hope to haue a happy haruest, and their piety in this kind is very seldome frustrated.

Certaine Gentlemen of Spaine traauayling on a time by Coach, and passing a very strait and narrow way vpon the side of a rocky hill, the horses beinge furious, and their footing slippery, they fell downe, drawing the Coach with the people in it after them, into a mighty precipice; who seeing the imminent danger cried for helpe to S. Isidore, and presently the horses and Coach staid, hanging vpon the side of the rocke as it were in the ayre, vntill the people all got out, and saued themselves, to the number of 18. persons, and afterward drew vp the horses and Coach, without any further hurt. For this so euident a miracle they all gaue God and S. Isidore thanks, and sent donaries to his Tombe in testimony of the same. The Angelicall Musicke, and

celeſtiall harmony which hath bene often heard at his ſepulcher is wonderfull, in ſo much, that infinite people haue witneſſed the ſame, hauing bene hearers therof to their great aſtoniſhment.

His apparitiōs to many haue bene very illuſtrious, as may be read at large in the Hiſtory of his life; and in particular he appeared once to Alphonſus King of Caſtile, who making warre vpon the Moores, obtained a miraculous victory by his interceſſiō & merits. As alſo he apparred in a viſiō at another time to one that lay ſicke (and was bereft of all hope of life by the Phiſitians) bidding him take comfort and haue confidence in God, for that he ſhould recouer, and ſo preſently he became wel, and receaued againe his perfect health.

And to conclude, the benefits which many haue receaued by the infinite miraculous Cures done at his ſepulcher, are ſo many and great, that a whole volume might be witten thereof.

of. For there are recounted above twenty blind persons to haue receaued their perfect sight, many deafe & dūbe to haue recovered their hearing and speech, many crooked, lame, and deformed, to haue receaued perfect strenght and comlynes of body, many sick of the palsy, to haue receaued perfect cure; and infinit others to haue bene deliuered from all kind of infirmity wherwith they haue bene oppressed.

Finally the late famous miracle wrought vpon the person of the late King of Spaine Philip the third, is testified by thousands of eye-witnesses, that were present at the same. The substance wherof in brief was this. In the yeare of our Lord 1619. the said King of famous memory going a Progresse into Portugall, to visit that kingdome, together with the Prince and his other Children, after he had bene receaued with most noble and magnificent Triumphs, as well in Lisbone as other places, in his retur-

ne to Madrid, fell very dangerously sicke of a hoar pestilent feuer or Taberdillo, wherby he was in eminent danger of Death, and almost despaired of, by his Phisicians. The court & nobility were strocken into feare at this suddaine chance, and this dangerous infirmity of their King, was recommended to the prayers and deuotion of all the people, especially of Religious Orders: but he cōtinuing, so 2. or 3. dayes with out signe of amendment, desired to haue the holy Reliques of S. Isidore brought vnto him, & with all his force and strength of body and mind, humbly commending himselfe vnto him and his merits, that therby it would please God, he might recouer his health: he presently felt himselfe much better, the feuer relenting, and within a few daies after became perfectly well.

As soone as he had recovered, he began to thinke how he might honour the Saint, by rendering him thanks

thankes for so singular a benefit, and presently determined to procure, with all endeanour, his Canonizatiō, thereby to haue him the more knowne & honoured throught the world: but the death of Pope Paulus V. as his owne also ensuing soone after, the business was differred; yet on his death-bed did he seriously commend the same, to Philip the fourth his Sonne, the now present King of Spaine, by whose intercession to the Sea Apostolicke, he was, with the greatest honour and solemnity, that perhaps hath euer bene made in that kind, canonized for a Saint, by Pope Gregory the XV. the 12. day of March in the yeare of our Lord 1622. in S. Peters Church at Rome, that thereby his memory might be famous to posterity.

His body being taken vp the second time, and put into a costly Shrine 450. yeares after his death, was found wholly vncorrupt, sending forth a most pleasant and sweet

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smell,

smell, to the astonishment of all Spaine, and so remayneth euen vntill this day.

His life is written elegantly, and at large in Spanish Verse, by Lopes de Vega Carpio, Secretary to the Marques of Sarria, by F. Peter Ribadeneira, D. Alphonfus Villegas in their Extrauagants and others. His feast is celebrated, by many, vpon the 12. day of march, on which he was canonized.

THE LIFE OF THE HOLY

Patriarch S. Ignatius of Loyola, Author and Founder of the Society of Iesus. Taken out, of the most part, of the Authentick Relation made in Consistory before Pope Gregory the 15. by Cardinal de Monte. upon the 19. day of January 1622. a little before his Canonization, and translated into English.



IGNATIUS Loyola was borne in that coast of Spaine which belongeth to the Mount Pyræneus, in the towne of Aspeythia, within the Diocese of Pamplona, the yeare of our Lord 1491. of Bertram Loyola and Mary Sanchez both noble Catholics, and godly parents, who in like godlines brought vp their sonne: and in the first flowre of his youth, as one that was of an excellent towardlines both in mind and body, sent him vnto the Catholike King Ferdinand his

Court: where after he had remayned a while amongst those young gallants, he betooke himselfe to Antony Manriques, Duke of Najara and Viceroy of Nauarre, liuing then in Pamplo-na, a fayre and principall Citty of that Kingdome, and there began to giue himselfe to the study and exercise of warlike affaires. And when the said Citty was beleiged by an army of Frenchmen, Ignatius, who with other souldiers had yndertaken to defend the Castle, (as he was formost in the Conflict) by meanes of a stone which a peece of Artillery stricke from off the wall, hauing his left legge sore wounded, and his right grievously crusht & broken, fell downe halfe dead, and indured afterwarde at home a long and painfull cure, with such singular patience, that all the house did wonder therat.

But when by Gods helpe he had begun to be some what eased of his grieve, and had escaped all danger of death, seeing that he was yet longer

to keepe his bed, he desired to have some prophane booke or other, such as he was wont to read, to passe the time withall; which being not to be found in the house, two other Spanish bookes were brought vnto him, wherof one coneyned the life of Christ our Lord, the other of his Saints. With the reading of these bookes he was so vehemently inflamed, that he determined frō thēcesorth to change his life, to follow the steps of Christ and his Saints, and to goe to Hierusalem, that he might worship those holy places, increase Gods holy spirit in the faithfull, and conuert Infidells to imbrace his holy law and gospel.

Wherfore as soone as his woundes were healed, he (very much against his Brother Martin Garcia his will) forsaking his country, his parents, & all frayle and transitory things, as one that hereafter meant to become a souldier of Christ Iesus, tooke his journey to the Monastery of Montserrat, & there hauing made a generall confession

confession of his former life, & hanging vp his sword and dagger in the Church of the same Monastery, putting on a longside coate of course cloath, girded about him with a cord, bare headed, with a staffe in his hand, all the night of the Vigill of the feast of the Annunciation of the Blessed Virgin, watching before our blessed Ladies Altar, sometimes standing, & sometimes vpon his knees, asking pardon for his sinnes past, he dedicated himselfe wholly to Gods holy seruice. From thence he went to a towne neere by called Manresa, and tooke vp his lodging in the Hospitall of S. Lucy, where, in a certaine caue at the riuers side that runneth by those plaines, he began to bring forth worthy fruits of penance, leading a poore and austere life, amongst poore and abiect people, whom he daily serued even in the basest employments of their necessities.

Having exercised himselfe in this place, a good while in this schole of penance

pennance and other vertues, this Noble Pilgrime came to Rome in the yeare of our Lord. 1523. from whence as sonne as he had obtayned the Apostolicall benediction (which he receiued from Pope Adrian the Sixt, & that euen vpon Easter day) he went first to Venice, and afterwards to Hierusalem. But when he had there visited those holy places, being afraid that he could not conueniently stay and imploy himselfe in the saluation of soules in Palestine, he returned into Spaine; where, to the intent that he might the better procure the spirituall good of his neighbours, notwithstanding he was now thirty yeares old: first at Barcelona he studied Grammer, then heard Philosophy and Diuinity in the Vniuersity of Alcalá, for the space of a yeare and halfe: and after this againe at Paris he renewed all the same studies, living all this while of almes, yet neuer leauing off, nor interrupting the workes of charity, humility and pennance, which

which he was accustomed before to doe.

At Paris he came acquainted with some others, whom he perswaded to the same course of life, and they all together made this vow, that when their studies were ended, all wordly things being despised, they should go to Hierusalem, and there give themselves wholly to the salvation of soules by preaching, teaching &c. But if either within the space of a yeare there should be no fit opportunity to saile, or that they should not be permitted to stay at Hierusalem, that the as being absolved from the aforesaid vow, they should go to Rome, and present their service vnto the Pope for the spirituall helpe of their neighbours.

But whē with oger much studying and watching, Ignatius had fallen into a grievous disease of the stomacke, by the appointment of the Physicians, and his Companions aduise, he returned into his Countrey in the
yeare

yeare of our Lord 1535. and therein
an hospitall of S. Mary Magdalen in
begging his victuals from doore to
doore, and serving of the poore he
very carefully bestowed the space of
three monthes: when having recove-
red his health he went thence to Ve-
nice, whither his companions also of
set purpose were to come, and in the
same Citie received the holy Order
of Priesthood, and made a vow of Po-
verty and Chastity before the Lord
Verall Archbishop of Rosan, who
being then the Popes Legate, was af-
terwardes created Cardinall.

Now the yeare which they had
agreed vpon for their pilgrimage
being expired, and their sayling into
the holy Land hindered by the breach
of peace betwene the Turkes & the
Venetians; Ignatius with his Com-
pany, came to Rome in the begin-
ning of the yeare of our Lord 1537.
where being entertayned by Quiri-
nus Garzonius a Citizen of Rome, &
lodged in a certaine farme of his, at
the

the foot of mount Pincius, he offered his seruice vnto the Pope with all readines possible, to be employed in procuring the saluatiō of his neighbours. Meane while by instructing the ruder sort of people, in the principles of Christian Faith, and by other godly and landable liuing, he founded and got confirmed his Order of the Society of Iesus, for the defence and increase of the Catholike faith, & good of soules. And albeit in the same Society he ordayned three solempne Vowes, yet vnto those (which are common to other Religious) he added a fourth vow, whereby he promised a peculiar and speciall Obedience to the Pope, in vndertaking of missions even vnto the Turkes, and Infidells themselves wheresoener, without taking any thing to beare their charges, and in teaching children the Christian Doctrine. This being done, he wrote the Constitutions of the same Society, which he afterwards being chose Generall, governed with
very

very great praise both for wisdom
and vertue; And lastly after many la-
bours and trauailes, hauing receiued
of the Pope his Apostolicall benedi-
ction with a plenary Indulgence of
his sinnes, calling vpon the Name of
Iesus, he piously reposed in our Lord
at Rome the last day of Iuly in the
yeare of our Lord 1556. being of the
age of threescore and five yeares, and
sixteene yeares after the Society was
confirmed by the sea Apostolike, at
what time the same was extended
almost throughout the whole world.
For he lef established twelue Pro-
uinces, to wit, (that of Portugall, of
Castile, of Aragon, of Andalozia, of all
Italy (which comprehendeth Lom-
bardy & Toscan) of Naples, of Sicily,
of Germany, of Franders, of France,
of Brasile, and of the East Indies; and
in these Prouinces there were at that
time, about an hundred Colledges or
Houses of the Society.

His body was buried first in a low
and humble Tombe at the right hand
of

of the high Altar, in his owne little Church of our Blessed Lady at Rome, and afterward in the yeare 1587. it was translated solemnely to the new and sumptuous Church of the Casa Professa, which Cardinall Alexander Farnesius had newly erected, & there placed in a Vault at the Right hand of the high Altar, where it is yet reuerenced with concourse of people frō all parts of the world, as well for his admirable life and sanctity, as for the innumerable miracles that haue bene, and are daily wrought there at by his intercession, some whereof we shall relate, at the end of this narration, after we haue briefly laid downe his vertues, which follow in this manner: and first of his Faith.

Such was the excellency of Faith, which the Holy Ghost by meanes of his perusing the aforesaid bookes before his Conuersion, began to plat in the hart of Ignatius, that reading the wonderfull things which God had wrought with his Saints, and
be;

belieuing that he would dole in like
māner with him, if he should follow
their steps, he therefore without any
more ado cleaving all, followed only
our Saviour Iesus Christ. This same
Faith made him so meekely and pa-
tiently endure so many labours, and
ouercome so many difficulties, in
bringing to passe whatsoeuer he had
once vndertake for the glory of God
and saluation of soules. This confir-
med him so strongly in his poore and
laborious course of life, not only by
perpetuall perseuerance, norwith-
standing many great impediments;
but also by a formall institution of
the same, established with solempne
vowes.

Finally hence arose that wonder-
full care and diligence in procuring
the conuersion of Heretikes, Schis-
matikes, Moores, Iewes, & Infidells;
in preaching the Gospell to the In-
dians, Barbarians, and other nations by
meanes of S. Xauerias and other of
his Society: and in alwayes teaching
and

and holding the most sound and Catholike Doctrine as a true scholler of the Angelicall Doctour S. Thomas, neuer giuing care to any newfangled opinions, especially about the sacred mysteries of our Faith, which he so firmly believed, that he was wont to say. That although there were no Scriptures for his warrant, yet was he ready with all his hart to suffer death in defence of the same faith, for so much only as God had imparted and reuealed vnto him while he was at Manresa.

First out of this so well grounded root of Faith, sprung vp that his most singular Hope, wherof his true contempt of all worldly things, his austere pennance, his rare confidence so little in himselfe, and so much in Almighty God, his wonderfull courage in strong and hard enterprises for the glory of God, the delight and pleasure he tooke in the paines, reproaches and persecutions which he suffered for Christ, and to be short, his most

most sweet and continuall meditation of death, are more then sufficient testimonies.

Secondly, his Charity towards his Neighbours was such, that besides his daily serving of the poore and sicke in Hospitalls, and not only curinge their bodies, but with most profound humility euen licking their boches and sores, he also every day went a begging frō doore to doore, bestowing the best part of the Almes he got, vpon the poore of the Hospitalls, and prisons of the Citry where he liued, contenting himselfe with the refuse, and worst part of all.

Extraordinary was the care he had to instruct children and ignorant people in Christian doctrine. And the zeale wherwith he was carried away in procuring the saluation of soules, could not be conteyned within the bounds of one Kingdome, but extended it selfe euen vnto Hierusalem, whither after one pilgrimage, he vowed another, both for himselfe & the

the rest of his Society.

For his Neighbours sake, he composed the Booke of Spirituall Exercises, which is one of the best that hath bene written in that kinde; for them he exceedingly furthered and increased the Confraternity of the Blessed Sacrament in his owne Countrey. For them he was not abashed at the age of thirty yeares, to go to schoole amongst little boyes. To conclude, for them after he had ended his studies at Paris, together with a few more that had entred there into his Society, he went to Rome, where for them he offered all his indeauours and seruice to the Pope; for the he instituted the Order it selfe of the Society, propagating and multiplying the same with Missiōs, Colledges, Churches, Schooles and Vniuersities, of all kind of sciences, with other pious workes (besides in particular the German Colledge, the Hospitalls of the Orphans and Cathecumens, the monasteries of S. Martha and S. Katherine in Rome) through-

throughout all the world, every where by the exhortation & administration of his subiects, teaching the people to frequent the Sacrament of Penance, and holy Communion, Masse, Sermons, and other holy Exercises. And what wonder in him, who euen in the beginning of his conversion after he had bene grievously beaten, and almost brought to the point of death at Barcelona, for procuring the saluation of his neighbours, did not only not complaine therof, but gaue God thanks for it, forgiuing and (to fulfill our Lords commandement) praying for his persecutours. In so much that after he had recovered his health, he was not afraid to returne to his former workes of Charity, and to hazard his very life for his brethren; notwithstanding all his friends dissuading him from it, to whom he alwayes gaue this answer: *Quid mihi optabilius quam mori pro Christo & salute proximi mei?* What can I wish for, that would be more

gratefull and welcome to me, then to die for Christ, and the saluation of my neighbour?

Thirdly if wee consider how Ignatius did all that hath bene touched aboue, meerly for the loue of God; how carefull he was euer from his first conuersion to keepe his hart pure and cleane from all touch of mortall sinne, either in word or deed; how strictly, and often euery day he examined his conscience, least he should haue any thing in it that might displease God, were it but the least veniall negligence in his daily meditation, how he had withdrawne all his affection from all things that were not good, and fixed his whole hart vpon God; how he daily vsed to meditate vpon heavenly things; oftsoones stirring vp himselfe to the loue of God, by a certaine Iaculatory prayer in his booke of Exercises which beginneth, *Suscipe Domine vniuersam libertatem meam, &c.* How he leuelled all his thoughts, words, and deedes

deedes to the honour and glory of God, in so much as he had alwaies in his mouth (as a token of what was in his hart) this sentence. *Ad maiorem Dei gloriam.* If wee (I say) consider all this, we shall, the lesse wonder how he should out of the seruour of this charity, be forced to say, That he had rather if he were to haue his choise, remaine alieue with vncertainty of his saluation, to the end he might serue God in the meane time, then die and goe straight to heauen: and moreouer he did perswade himselfe, if God Almighty should euer thrust him downe to hell, that it would be a greater torment for him, to heare those horrible blasphemies against the name of God, then to be tortured with the most cruell paynes that the damned suffer.

Whatsoeuer he tooke in hand, first he commended it to God Almightyes providence and assistance; then he maturely consulted and examined what meanes he was to vse, and what

impediments he was to auoyd which done, with great confidence and resolution, he achieved his intent & finall end, which was alwaies the glory of God.

The great desire he had to satisfie Gods diuine Iustice for his sinnes past, made him in Monserat, Manresa and Barcelona, goe cloathed in sackcloath, and girded about the very bare skin with a chaine of iron. It made him oftentimes goe barefoot, & that he might eschew vaine glory, to cut out the soles of his shooes: It made him sleepe vpon the bare boards and ground, afflicting and punishing his body with iron whippes and disciplines, fasting and other such like mortifications.

To these may be added the seruour of his Deuotion; the abundance of his teares; his daily prayer; his hearing or saying of Masse euery day; his frequenting of the Sacraments; his visiting of holy places; singular deuotion to our B. Lady; to the Angels, Saints,

Saints, and holy Reliques. Finally, his perfect keeping and fulfilling of the vowes of Pouerty, Chastity and perperuall Obedience, which he had made in the Society.

Moreover, touching his vprightnes towards his neighbour, his words were alwaies sincere, plaine and deuoid of all deceit or flattery: his hart was pure and simple, euer taking all things in good part.

His inuincible courage, could not be quailed with the many and grievous tentations he had in the beginning of his conuersion; nor with the manifold diseases he got in visiting of the sicke; No nor all the iniuries, reproaches, nor difficulties he found (which were without number) were able so much as once to turne him backe, much lesse hinder him from attayning vnto his desired end.

He tooke great pleasure in seeing himselfe wronged, and disgraced, still requiting his enemies with speciall fauours and benefits.

All the time he was at Maurefa & Barcelona, his fare was bread and water euery day, except Sundaye.

Once in a Chappel at Villadord, and another time in the Cave before mentioned, what with continuall prayer, what with abstinence, he was found so leane and weake, that he was scarce able to stand. But at Barcelona by reason of the same extraordinary mortification, he fell into so grieuous a sicknes, that he would hardly haue escaped death, if a certaine pious and charitable woman, had not taken care of him, which he not without some difficulty admiringe, said: *Sinite me pati haec leuia vt saluetur anima mea:* let me suffer these trifles, that my soule may be saued.

Out of the wonderfull great care he had of Castity, both in himselfe & his subiects, proceeded that clause of his Constitutions, to wit, That those who were of his Society, should strue to imitate the purity of Angels, both in mind and body.

After

After he had once made a purpose to change his life, he could not indure to heare his brother talke of his Nobility, Riches, Warlike Prowesse, and the like, but as soone as he was well, he forsooke the world. And once comming neere home into his native soyle, to recover his health, for feare of being honoured by his brother & other inhabitants, if they should have notice of him, he left the company of one of his acquaintance, and passing through desert mountaines and by-ways, made choice rather of a poore Hospitall, then of his Fathers Hall. Thus euery where as much as he could, still hiding his Nobility, he alwayes shunned the speach and conversation of such as he thought would know him. But if it were his chaunce in any place to meete with any that did know him, or to kee acquaintance with him, he would be sure neuer to returne to that place any more.

This rare contempt he had, not
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only of the worlde, but even of his owne person, is sufficiently seene before in his poore and meane kind of lining, and in taking such pleasure when he heard any thing spoken or done to his owne disgrace.

When he was chosen Generall of the Society of Iesus (which he himselfe hauing instituted desired therefore it should be accounted and called, *The least of all Religions*) he altogether refused to vndertake the charge, till such time as his Ghostly Father commaded him to take it vpon him. And againe ten yeares after, persevering still in the same Humility, he endeauoured by all meanes possible to be put out of the office, alleadging that he himselfe was not fit to beare it.

Hauing taken the office vpon him, first he bestowed some dayes in serving the Cooke in the kitchen, and afterwards began to teach children the Christian Doctrine, according to his Constitutions, that he might scale
with

with his owne example the Ordinances of Humility, which he was to propose vnto others.

He did what he cou'd to conceale his owne vertues and heavenly visions; intermingling euer in his speech some words or other of humility, as *Miserrum me, miseram animam meam*. Wo is me wretch, wo is my wretched soule. Nay and which is more, sometimes he was wont to say, that If he were to aske a boone of Almighty God at the houre of his death, this he would be sure to request of him, that he would permit him to be buried in a dunghil, because he esteemed himselfe as dunge. And to this many times he added, that he was much edified with the example and conuersation of all but himselfe; and in a certaine Epistle he wrote, that he neuer had conference or communication about spirituall matters with any mā were he neuer so bad, that he did not reape some profit by him.

Amongst the rest of the miracles

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of

of this great seruāt of God, we might well account this one and not the leaſt, to wit, the wonderfull light and knowledge he had in ſpiritual things as by the teſtimony of Pope Iulius the third, in the beginning of his booke of Spirituall exerciſes, is ſufficiently declared.

Miraculous was that brightneſſe which S. Philip Neriſ, and Father Oliuer Mannareus ſaw ſhine in his face whiles he liued. And no leſſe miraculous was the ſpeedy cōcourſe and flocking of the people vnto his body, as ſoone as he was dead, and the continuall veneration and viſiting nor only of his Sepulchre, but alſo of his Chamber, his Cane, and other places wherein he had done pennance.

But beſides theſe, God Almighty by interceſſion of this Saint, both before and after his happy death wrought many miracles, which are to be ſeene more at large in the Relation out of which this ſumme is taken,

taken, and in other histories of his life. I will heere only rehearse, some few of them for our better instruction and further declaration of his sanctity.

And first his great charity & zeale in procuring the saluation of soules, was miraculously confirmed in that, when a certaine man whose name was Lissanus, for being cast in a suite of law, and hanged himselfe, and was by all mens iudgment stone dead; he by his prayers obtayned of God Almighty so much time for him to live againe, that might serue his turne to be sorry for his sinnes, and to confesse them to a Priest, and receaue Absolution.

Secondly to increase our deuotion to holy Reliques, that may suffice which happened to Bartholomew Contesti, a Chirurgion and Cittizen of Maiorca, who was so tormented with a continual headach, that for vehemency of the paine, he was diuerse times forced to fall downe to the very
C 6 ground.

ground. And besides this, he had so grievous a disease in one of his eyes, that being vnable to behold the least glimpse of light, he was fayne to be shut vp in a darke chamber, eating no meat but what others put into his mouth. As many and sundry medicines were applied as could be deuised, but all in vaine, for his disease still waxed worse and worse. In so much that Bartholomew, out of the intollerable paine he felt, was not afraid to protest, if a certaine Chirurgeon, whose name was Pastor, were aliue, that he would cause him to placke out his eye by the very roote. But as he lay, now in this pittifull estate, hearing by good chaunce of the manifold miracles that were euerywhere wrought by the intercession of S. Ignatius, with great deuotion and hope of reconery by this meanes, he desired that they would bring him one of his subscriptions, or writings of his owne hand: which was no sooner brought vnto him, but he found himselfe well without

without all paine, either of head or eyes, rising out of his bed, and beholding the light of the sunne with great ease and pleasure. And that he might be the better assured that this so sūdaine a cure was to be attributed to the diuine power, and to the intercession of this seruant of God S. Ignatius, for two or three seuerall times, the Relique was no sōner taken away out of his chamber, but his former paine returned vnto him; and the same Relique was no sōoner brought backe againe into the chamber, but his paine left him. So that Bartholomew was aduised to keepe the Relique alwayes about him, & thus within three or foure dayes, he came to be so perfectly well, as if he had neuer bene sicke.

In Rome a Lady called Drusilla Tursellina, being very much vexed with a vehement feuer, and with the head-ach, hauing vsed many remedies, and bene let blood in her armes, nostrills, and head, without profit, her
sicknes

sicknes rather increasing every day; was presently healed by a relique of one of the Blessed Fathers bones, laid vpon her forehead.

Another woman named Olimpia Norina, had such a vehemēt paine in her eyes, that she came to loose her sight, & for the space of thre moneths had such a cōtinuall ague, & paine in her head, that she could not rest. They brought her a subscription of the Blessed Fathers hand, at the time that her paine was at the greatest, laying it vpon her forehead, and eyes, & she began to see, and was ryd of her ague and paine.

In the same Citty in the yeare 1597. a noble mans child of seauen yeares old, called Hierome Gabriell, being sick of a pestilent feuer (called a Taberdillo) and of a plurisy, hauing also the wormes, so that there was little hope of his life, was healed with the same subscription of the Blessed Father.

In the yeare 1599. the Lady Ioane Virgina,

Virfina, 'being but a child, daughter to Cornelia Virfina Ducheffe of Cefi, had fo great a cough, that ſhe could ſcarcely breath or fuck. The Dutcheſſe her mother commēded her very earneſtly and deuoutly to bleſſed Father Ignatius, and beſeeched him to obtaine the health of her daughter: wherevpon the child hauing bene a night and a halfe without reſt, preſently fell a ſleepe, and her cough ceaſed, & ſhe began to ſucke her Nurſes breaſt. For which cauſe the Dutcheſſe commaunded a Tablet to be ſet on the Fathers graue, in remembrance of the fauour ſhe had receiued.

In the ſame yeare 1599. Angella Ruggiera was troubled with an extraordinary noiſe in her head for almoſt a yeare, and loſt the hearing of her right eare; wherto applying a relique of the Bleſſed Farther, and making a vow to faſt with bread and water the day of his departure, and to communicate the day following, recovered perfect health, and remayned:

not free from that infirmity.

In the Citty of Naples, in the moneth of Iune of the yeare 1599, Donna of Aragon, Princesse of Beltran, & Dutchesse of Terra-noua, had a great payne, and swelling in her right breast: and finding no remedy, amongst many which were applied in the space of foure moneths, omitting them all, as vnprofitable, and laying vpon her breast, with much deuotion, the picture of the Blessed Father, she became well the same day: and coming to Rome the last Holy yeare of 1600. commaunded a tablet of siluer, with foure great waxe Tapers to be set vpon the Blessed Fathers tombe, on Easter day, in thanksgiuing.

In the Citty of Nola, the yeare 1599. in the moneth of Nouēber, a knight named Francis Blasius, being much vexed with a pestilent ague, and with a grienous paine in his head and stomack, so that in the iudgement of the Phisitians he was in danger of his life, his mother Zenobia Tolphia exhorted

shorted him to lay a relique of the bone of Blessed Father Ignatius to his head, and to commend himselfe vnto him, desiring his fauour. He did so, and remayned free frō all his paines, and his whole sicknes.

In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) a child of three yeares old, sonne to the Barō of Bel-li-boni, fell from his Nurses armes vpon the ground, and did notably hurt his right knee. which grew every day worse, because the Nurse for feare concealed the fall, and it went so far, that it was necessary to open the childs knee oftener then once, & this helped not: wherfore cōing to cut it the third time, the Father fearing his Sonnes death (whome he did see consumed with the wound, and with the ague which followed therevpon) went to the Colledge of the Society, and there they gaue him a Relique of the Blessed Fathers bone; which he laid vpon the child, before they opened

ned his knee the third time, and when the Surgeons came to doe it, they found him much better, and within a few dayes altogether well.

I will conclude with one more, which very much confirmeth the veneration of holy Images and pictures. In the yeare of our Lord 1603. in Valladolid a principall City of Spaine, one Ferdinand Pretel of Mendoza vpon the 29. day of September, had fallen into a single Tertian ague, which not many days after came doubling and doubling so long vpon him, till at last it was turned into a pestilent feuer, which some call the blacke ague, the Spaniards, Taberdillo, and for all the Phisicke he tooke in great abundance, it brought him a length to so desperate a case, that now quite and cleane beinge giuen ouer of the Phisicians, he made his confession, receiued the Blessed Sacrament, and desired that in due time he might haue the Sacramēt of Extreme Vnctiō. All which things done the third day of

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December holding in his hands an Image of S. Ignatius which he had hanging about his necke, he called vpon him with a lowd voice, and with all his heart commended himselfe vnto him, that he might obtaine his health; when vpon the sodaine he began to be well, and was deliuered from his disease, hauing his strength restored him againe in such sort, that the thirteenth day of the same moneth, he made nine daies iourney frō Valladolid to Valentia, through cold and craggy mountaines in the very hart of winter.

These and multitudes of other miracles being daily scene and wrought throughout Europe, together with the Intercession of many Christian Kings and Princes to the sea Apostolicke for further declaration of his Sanctity to the world, he was by Pope Paul V. beatified in the yeare of Christ 1613. and his feast kept solemne with great deuotion and concourse of people to the Colledges of the

the Society throughout Christendo^m
me. And Pope Gregory the XV. being
assumed to the chaire of S. Peter,
being moued with the foresaid mira-
cles & many new ones daily wrought,
being also therunto incited at the re-
quest of Ferdinand the Emperour, of
Philip the fourth King of Spaine,
Lewis the XIII. King of France, Si-
gismond King of Polonia, the Arch-
dukes of Austria, Dukes of Bauaria,
Sauoy, Florence, Parma, Mantua, and
others, he was Canonized for a Saint
in S. Peters Church at Rome vpon
the 12. day of March, in the yeare of
our Lord God 1622.

THE LIFE OF S. FRANCIS

Xavier, of the Society of Iesus, and Apostle of the Indies: taken also out of the authentick Relation made in Consistory by Cardinall de Monte the 19. of Iannary 1622, before Pope Gregory the XV. upon the Acts of his Canonization, &c.



FRANCIS Xavier was borne in that part of Nauarre which belongeth vnto Spaine, in the yeare of our Lord 1497. in the Castle of Xavier, of noble Parents, to wit, Iohn Iasse President of the Kings Counsell of the same Prouince, and Mary Azpilcueta, Lords of the towne of Xavier and other places therabout, who hauing piously brought him vp, and diligently instructed him in the principles of Christian Doctrine, whē he was growne to ripenes of yeares, sent him to Paris, that he might furnish himselfe

himselfe with learning in that famous Vniuersity. And afterwards when his father was about to send for him home, Mary Magdalen Francis his sister, who then with great fame of sanctity was Abbesse of the Monastery of the Reformed Nunns at Gandia, being by diuine reuelatiō informed of her Fathers present purpose, and the future glory of her brother, wrote vnto her said Father, that he should maintayne Francis still at Paris in his studies by all meanes possible, yea though he should be forced to spend all his reuenues vpon him to that end: For that God Almighty had chosen him to be an Apostle of the new found world.

Francis therefore at Paris comming to be acquainted with Ignatius Loyola (who was afterwards founder of the Society of Iesus) was with many prayers, and teares by the same Ignatius, obtrayned of our Lord to be his companion in procuring the glory of God. And being instructed by him in
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the spirituall Exercises, profited so well therby, that as one set on fire with the loue of Euangellicall perfection, and setting naught by all the honours and riches of the world, he courageously vnderooke and constantly followed, vnder the banner of the same Ignatius, an austere and contemptible kinde of life, going a begging to get his victualls, giving himselfe to continuall prayer & meditation of heavenly things, and afflicting his body with fasting and other workes of penance.

Departing from Paris he came into Italy, and whilst he expected opportunity to go with his companions into the Holyland, that they might labour there in conuerting the Turkes, as they had made a vow to do, he in Venice, Bononia, and other Cities, with rare example of sanctity & fervour of spirit, by preaching and doing other workes of charity, tooke wonderfull great paines in procuring the saluatio of his neighbours: Especially

cially at Venice, where after he was made Priest, with great example of humility and charity he served the sicke in the Hospitall, being more ready and willing to assist and helpe those, whose very sight by reason of their vncurable diseases and loathsome wounds, others were not able to abide, and that he might get a more glorious victory of himselfe, he oftentimes drunke of the same water wherewith their sores had bene washed.

When there was no more hope of sayling that yeare, he and his companions as they had agreed before, came to Rome, that they might offer themselves to the Pope, to be sent whither he would for the spirituall good of their neighbours. And while they were leading there an austere life, very poore in whorldly commodities, but most rich in spirituall exercises and labours, taken for the glory of God, having newly laid the first foundations of the Society of Iesus,

Iohn;

Iohn, King of Portugall, being very earnestly bent to the conuersion of the East Indies, made humble suit vnto Pope Paul the third, that he would send him some of Ignatius his companions who for learning and holines of life were by all mē's report iudged fit for that voyage, that they might preach the Ghospel in those most large and vast Prouinces.

For this exploit, Ignatius by the Popes cōmission appointed Francis; who hauing receiued of the Pope the dignity and authority of Legate of the Sea Apostolike, as one now chosen by God for an Apostle according to his sisters Prophecy, tooke in hand his iourney without delay. And the signes and tokens of his Sanctity and Apostolicall seruour while he staid in Portugall were such, that by the generall voice of all, he was called the Apostle, which name not only while he liued, but after he was dead also he euer kept still. In so much that for his sake throughout all Eu-

rope, Africke, Asia, and the new found world, as far as the Portugalls dominions reach, all that are of the Society of Iesus, are called Apostles.

Out of Portugall he tooke ship for the East Indies, but could not be perswaded to take any thing to beare his charges, except only an old patche cloake; and so begged his victuals in the ship, slept in the open ayre aboue the hatches, hauing a cable rope for his bed. He was alwayes ready to helpe the sicke, not only begging of those who had meate for such as wanted, but with his owne hands also dressing and parting it amongst them, thinking no scorne euen to wash their cloathes, or do any other seruice were it neuer so base, for them, in whose persons this holy and prudent seruant of Christ, acknowledged and reuerenced Christ himselfe.

Having spent all day in praying & taking paines, he vncessantly watched all night in comforting the afflicted,

sicked, and administering the Sacraments to such as were in danger of death. Whervpon some were wont to say, that the only thing Francis tooke pleasure in, next vnto prayer, was seruing of the sicke. And this was euer his fashion and manner of liuing, not only in this, but also in all other voyages he made by sea, where in he spent a great part of his life. Neither did this his charity towards poore and sicke persons shine only vpon the sea, but also vpo land while he abode in Citties, the beames of the same charity neuer lost one iot of their brightnes. Nay rather being now made all with all, that he might gaine and purchase the soules of all for God Almighty, to those that either by reason of wealth or health, had no need of this kind of seruice, he was neuer wanting in other seruice, of no lesse importance for them when occasion was offered; neuer sparing of labour which he was to bestow in furthering the saluation of

his Neighbours.

When he arrived at the Indies after a long yeares sea-faring he would graunt no time of rest to his weather beaten body; but presently began to sing about the fire which he came to cast into those Prouinces; going vp and downe the Citty, and calling together with a litle bell into some Church or other, the children and people, there teaching them the Christian Doctrine, with such efficacy of spirit, that it pierced euen to the bottome of their hearts, like vnto the Doctrine of the Apostles. He perswaded them all to sing the prayers he taught them vp and downe the streetes, and to teach their friends & acquaintance the same at home. Which custome by him brought into the Indies, to the great glory of God, remayneth and is obserued there euen vntill this day.

Those that were come to yeares of discretion, by all gentle meanes possible, he inuited to confession & penance,

pennance, and neuer ceased with an vndaunted courage, and many times with euident danger of his life, venturing into strange and vncouth Prouinces, & that oftentimes barefoote, with torne and beggailie apparell, to call heathens to the true liberty of the sonnes of God. In which enterprize Almighty God did specially assist the indeauours of his seruant, confirming euery where what he preached with miracles, that were most notorious, and like to those which the Apostles wrought, and inwardly moving the hearts of those that heard him, in such sort, that he conuerted and baptized many thousands, and drew many out of the puddle of sinne, not without many and troublesome iourneyes both by sea and land. Many are the Kingdomes, Prouinces and Ilads through which the Legate of Heauen and of the Roman Sea went sowing the word of God. And at length as he was seeking entrance for the Gospell

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into the great Kingdome of China, this faithfull servant, quite bruised & broken with the intollerable paines, which beyond all humane force he had so long indured for the glory of God, and altogether worne out and consumed with the heavenly & burning desire he had to see Christ his Saviour, being now at last, out of a desert Ile named Sancianum, called home vnto his country of Heauen, & to the marriage of the Lamb of God, entered into the ioy which our Lord had prepared for him, the second day of Decēber, in the yeare of our Lord 1552.

The vertues of this holy Apostle are very many and most Heroicall, some wherof I shall heere recount. The daily profession he made of his faith in receiuing of the Sacraments, him selfe with wonderfull great deuotion, and with no lesse paines ministering the same to others; his heroicall workes; his great and dangerous pilgrimages to preach the same faith

to Barbarous and Sauage people, and that alone without any humane helpe at all, expressing and setting foorth soluely in himselfe, the purity and sanctity of the Euāgelicall Doctrine; finally the abundance of the fruit which he hath sent out of those foraine countreies, into the granaries of the Catholike Church, to wit, so many millions of Christians, amōgst whom so many glorious martyrs haue watered and fertilized the Primitive Church of those Countre with their blood, and so many Confessours in the very middle of most cruel persecutions haue defended the faith of Christ, are pregnant proofes of the excellency of that Euangelicall seed of Faith, which he carried with him.

Fiue things he had in him which cannot possib'y consist without a most firme and stedfast Hope. First, a cōtempt of all temporall things, most manifestly seene in his despising of all worldly honours, dignities and riches.

ches which the world in all abundance did assure him of, and embracing an humble kind of life in religious purity, vnder the yoke of obedience, and that in the very flowre of his youth. Secondly, his voluntary sufferance of excessive trouble, labours & miseries, to the which by how much more grievous they were, so much more willingly did he expose himselfe, as it most plainly appeareth in the whole discourse of his life. Thirdly, an vndaunted courage in attempting hard enterprises, putting his very life so oftē in danger amongst strange and barbarous people. As for example when alone he encountred a whole army of Badagars, which afterward I will rehearse amongst other miracles. Fourthly a wonderfull great security in dangers, in so much that in the midst of cares he was without care, and without feare in the midst of feares, shipwrackes, enemies, and many other miseries, hanging many times over his very head.

head. Lastly an incredible ioy in aduersity, which may be evidently proved by his continuall cheerfulness of mind and readines of will, whereby glorying with the Apostle in the hope of the sonnes of God, he suffered so many labours, and troubles, so many perills and aduersities, living iustly & holily in this world, and expecting the blessed hope and comming of Almighty God.

For the loue of God, he most exactly and perfectly kept all his commandements, daily meditating vpon his sacred Law with a pure consciēce, and great horrour of neuer so little transgressing, or doing any thing against the same him selfe, and neuer without great care that others should likewise obserue the same; wherein, as also in keeping his vowes of voluntary Pouerity, Chastity and Obediēce, he so excelled, that he did not only thereby stop the aduersaries mouthes, but by the mouthes and tongues of all, not only of Christians, but euē

of Idolaters themselves, he was commonly called by no other name but Saint.

For the same loue, had he so familiar and often conference every day with God, wherby he was so set on fire, that many times with his face all inflamed, & his eyes fastened vpon heaven, he was miraculously elevated, and raised vp from the ground: sundry times as one not able to containe the abundance of his heavenly consolations, he would cry out, *Satis est Domine, satis est*: It is inough O Lord, it is inough. He had Iesus in heart ad mouth, both sleeping and waking. And so in sleepe would he often call vpon him, *Me Iesu, dulcis Iesu* and even in the middle of whole multitudes of people, he would burst forth into ejaculatory prayers, which greatly moued those that heard him, to the loue of God.

Moreover this same Charity was that, which cast away all feares of so many ship wrackes and dangers, in

travayling alone through strange and desert countries, & dealing with the harsh, and sauage humours and conditions of those barbarous and rude Infidells. Finally his admirable Charity doth so shine in the conceit he had, not only of all worldly things but even of death it selfe, that he might truly say with S. Paul: *Quis nos seperabit à Charitate Christi? tribulatio? an angustia? an fames? an nuditas? an periculū &c. in his omnibus superamus propter eum qui diligit nos.* Who shall separate vs from the loue of Christ? shall tribulation? shall anguish? shall hunger? shall nakednes? danger &c. in all these we get the vpper hand, for his sake that loueth vs.

Of his Charity towards his neighbour, he gaue sufficient testimony in all Hospiralls where he came, seruing of the sicke, dressing their meat with his owne hands, watching many times all night with the, assisting the at the houre of their death, washing their dead bodies and burying them,

were they neuer so loathsome & full of sores. He was wont to part; not only all that he had himselfe, but all that he could beg also from doore to doore of others, amongst the poore, with such feeling of loue, that he was not only called commonly, *the Father of the poore*, but many also would affirme, that Prayer and Poore men, were his only ioy & delight.

He tooke very great compassion vpon prisoners, whome he often visited, and comforted both with corporall and spirituall food, pleading for them, and making suite for their deliuey, as far as he could proceed with any shew of reason: and thus without eating any thing he would spend whole dayes, and feele no hunger, which he could not haue done without another speciall meate which was to do the will of Christ, in workes of Charity towards his neighbour.

He was daily teaching Children
the

the principles of Christian Doctrine, & explicating the same more at large to such as were of more capacity; he was alwaies calling sinners to repentance, and driving away the darknes of error and infidelity, with the light of the holy Ghospell. To conclude, in all things whatsoever he did or tooke in hand, he sought nothing else but the saluation of soules, which he so tenderly loved, that he was ready to shed his blood for them, as is most apparent by the hard and dangerous enterprises he vndertooke for their sakes.

No time nor place, were they neuer so dangerous, no difficulties nor employments were they of neuer so great importance, could defraud him of his prayer. For whatsoever any extraordinary worke of Charity tooke away from his ordinary houres of meditatio in the day times, he would be sure to make that nights rest pay for it, in so much that many times, following the exāple of our Saviour,
after

after whole dayes spent in great toyle
and trouble, from midnight vntill
morning, *pernoctabat in oratione Dei*, he
watched in meditation of heauenly
things: thus ordinarily in some gardē
if the night were cleare and the fir-
mament all adorned, with glittering
stars, by meanes of so beautifull
creatures, he would stand wholly ra-
uished with the beauty of his Crea-
tour.

The flashing flames and brightnes
which haue bene seene in his face
while he prayed, did not only euident-
ly shew the efficacy of that fier of de-
uotion within his owne brest, but en-
kindled also a new fire of deuotion &
loue of god in the hearts of them that
saw it. Now what tongue of mortall
man is able to expresse the sweetnes
and iubily of heart which in prayer,
his mortall heart being vnable to
beare, he was often heard to say: *Non
plus Domine, satis est* No more, o Lord,
it is inough. And once in Masse he
was so rapt in extasy, that he could
not

not feele him that serued him now
and then to pull him by his vestmēt,
nor for the space of an houre retorne
vnto his senses.

Notwithstanding all this, he esteem-
ed himselfe the greatest sinner in
the world, & inferiour vnto all; there
was nothing so base, that he thought
not good inough for himselfe; no ho-
nour so small, that he deemed him-
selfe worthy of, so that he desired to
haue commaūd over none, but to be
subiect vnder all, and therefore did he
reuerence all as if they had bene his
Superiours.

All ambition he troad vnder foote,
blushing no lesse when he was pray-
sed, then others are wont to do when
they are disprayed; and whensoever
he did miracles, or any thing else that
might redound to his prayse or com-
mendation, he did what he could to
put it off, by attributing what was
done to the merits and intercession
of his companions, or other people
then present.

He

He kept the great authority which the Pope had given him so close, that for the space of ten yeares, none but only the Bishop of Goa knew that he was the Popes Legate; neither did he ever vse the same but only once, and that not without the aduise of the said Bishop, when he had no other meanes at all left to maintayne the glory of God.

In shippes and hospitalls he alwayes made choice (as we haue scene before) of the basest offices. He alwayes bore great respect and reuerence, to Bishoppes, Priests, and all other Superiours: in so much that he neuer wrote letter to S. Ignatius his Generall, but vpon his knees.

Out of this Humility did he choose rather a beggers weede, then a noble-mans robe, finding more content in the grosse fare he had by begging of others, then in the dainty dishes which he might haue had of his owne; and so he ever refused the rich apparell that euery where was offered him;

But

But whatsoever dainty dish he got by begging or other wayes, he parted it amongst the poore.

In his chamber he had nothing but a few necessary bookes, & a bed, with a course couetler, and two hard bolsters, more fit to drive away, then any way to procure sleepe.

In all his many and long pilgrimages a staffe alwaye was his horse, and all his provision depended vpon the liberality of the countrey which he trauielled along. But if he were to goe through any long desert, where no mā liued, he would be sure to provide the poorest victualls he could, and so in all that long and desolate journey which he made to Mexico, he eat nothing else but dried Rice. As for his apparrell it was such as made the boyes laugh at him as he trauielled along the streetes. Finally as he would eat nothing but what he begged, so would he take vp no lodging but in publike Hospitalls with beggers.

Belikes

Besides all that hath bene said, he would neuer drinke wine, nor eat flesh, or bread made of wheat; fasting many times without eating any thing at all for two, or three, or fowre dayes together, and sometimes from Passō Sunday to Easter Eue. He did very often chastise his body by sharp disciplines platted with wire, till he had fercht out great store of blood. Once in the beginning of his conuersion he went so long with his armes and thighes strait bound, that the cordes hauing buried themselves within his flesh, the Phisitians and Chirurgions iudged him to be vncurable, and that he could neuer haue escaped death, if the ropes had not bene miraculously broken. He was contented with two or three houres sleepe, imploying all the rest of the night in praying, and visiting of the sicke.

Thus he ouercame the world in wholly vanquishing of himselfe and all his sensuall appetites, with such weapons as you haue seene, and that
which

which stout stomackes would scarce abide to heare of, I meane his drinking of the water wherwith he had washed sick mens sores and botches.

From the yeare of our Lord 1541. when he sailed into the Indies, vnto the yeare 1552. when he died, he liued in continuall trauayles amongst strange and barbarous people, often enduring intolerable heat, cold, nakednes, hunger and thirst for long time together, going many dayes iourneis amongst thornes and briars, almost euery where enterrayned with scoffes and reproches, nay and in some places, with stripes and stones, for which with a merry and cheerefull heart he gaue thanks to God, humbly asking pardon for his persecutours.

As soone as he came into any of those strange countries, which were many and diuers where he preached the Gospell, he spoke the language of the same Nation, were it neuer so different

different from the rest, as elegantly and readily as if he had bene borne and brought vp in the same countrey, and diuers times it happened, that men of diuers nations heard euery one their owne tongue in one Sermon. Worthy therefore, and thrice worthy of that most renowned title of Apostle, which the people both of Spaine and India do giue as due vnto him, seeing that Christ himselfe seemed to confirme the same, not only by the prophecy of Xauerus his owne sister, but by that speciall gift also which his Apostles had to preach his holy Ghospell.

Amongst many examples of this rare gift which may be seene in the Relation aboue written, since the breuity of this summe will not admit all, I haue made choice of one no lesse pleasant then profitable.

It happened that Xauerus vpon a time comming to Peter Vellius a wealthy man then liuing in a Citty called Machai, as he was playing at

Chesse

Cheffe in one of his neighbours houses, asked an almes of him for some speciall worke of charity. Vellius at the first word gaue him his key, and bad him go & take as much as he would. Xauerius went & tooke three hundred Crownes, & brought the key back againe to Vellius, who as soone as he came home, opening the chest found all his mony as he had left it, and wondering at the same, the next time he met Xauerius, asked him how much money he had take. Xauerius answered, that he had take three hundred Crownes. To which Vellius replied, that he found all his money entire as he left it; and moreover headded that he deliuered him his key, to the intent he might haue take the one halfe of the thirty thousand crownes that were in the chest. Which Xauerius hearing, I therefore (said he) in the name of God do give my word vnto thee Vellius, that thou shalt neuer want, but God shall alwayes send thee whatsoeuer thou shalt

shalt haue need of, & all men shalbe liberall and bountifull towards thee; nay and which is more, the last day of thy life shalbe reuealed vnto thee. And so indeed all fell out iust as Xauerius had foretold. For albeit Vellius afterwardes had many great misfortunes which might haue brought him to extreme pouerty, yet all men dealt still so liberally with him, that he neuer wanted any thing neither for himselfe, nor for his family as long as he liued.

To conclude, at length when many yeares were past Vellius, being by reuelation forewarned of his death, after he had giuen a great deale of his wealth vnto the poore, and provided a Masse to be song for his soule, bidding his friends farewell, he told them all the prophesy of Xauerius & the euent therof. His friends thought that the old man began to dote. But he hauing heard almost all the Masse solemnely sung for the dead, made no more a doe, but went & laid himselfe

selfe along vpon his beere, and covered all ouer with a veyle, there waited for death. When Masse was done, and the Priest had said, *Requiescant in pace*, his seruants ran vnto him to take the veyle off him, supposing that he was yet alue, but he had already yeelded vp the Ghost, and rendred his soule into the hands of his Creator.

As the Badagars (a furious generation of people) were comming in great hast ouer the toppes of mountaines, with an huge army to destroy these Christians which Xaverius had baptized in the Kingdome of Trauancor, and about the Promontory of Comorinum, Xaverius all alone armed with the buckler of an inuincible confidence in Almighty God, went to meeete them, and comming vnto them began to rebuke the very seuerely, when vpon a sodayne the whole army stood still and was not able to goe forwards any further. In so much that all their Captaines calling

ling vpon them, and exhorting them to march on, nothing preuayled with them, for they plainly answered, that they could no longer abide the heat that sparkled out of the eyes, and face of a certaine great man of a terrible Maiesty in blacke, that stood ouer aganſt them with Xauerius. Which the Captaines themselves ſoone after, by their owne experience finding to be true, made a retreat to be ſounded, and ſo all the army returned, and Xauerius hauing wonne the feild, deliuered from all danger his louing children which he had brought forth in Chriſt.

Another time as he was trauieling on the Mountaines of Comorinum, there came vnto him a poore Beggar ſo full of ſores and vlcers, that no mā was ſcarce able to behould the loathſomnes thereof. Xauerius with great charity and humility, waſhed his ſores, and to get greater victory ouer himſelfe, drunke vp the water wherewith he had waſhed them: And then kneeling

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kneeling downe vpon the ground, he
feruently prayed vnto God for the
health of the poore man, who was
presently deliuered and freed wholly
from all his infirmities.

Againe, at another time also, as
Xauerius sayled from Ambionum (a
Citty in the Hands of Moluca) vnto
the Hand of Baranula, there arose
vpon the suddaine a cruell Tempest;
for the ceasing wherof, he tooke fro
his neck a little Crucifixe about a
fingers length, and held it in his hand
in the water for a good space, praying
vnto our Lord for the ceasing of the
tempest. The ship beinge tossed to
and fro with the waues, by chance
he let it fall from him into the sea; for
which he was very pensive; & shew-
ed great signes of sorrow. The day
following, they all arrived safe at the
for said Island whither they were to
sayle, where Xauerius going a land,
with his Companion a long the sea-
shore towards the towne of Tama-
lum, behould, a great sea-Crabbe
leapt

leapt from out the sea to land, carrying the said Crucifix vpright and on high betweene her Finnes, and made hast to Xaverius; who seing the wonder, fell downe on his knees, and reverently tooke the Crucifix from her, and then presently without more ado the fish returned into the sea. Xaverius having receaved the Crucifix, kissed the same deuoutly and with his armes a crosse for halfe an houre, lay prostrate vpon the ground in prayer with his Companiō, giuing God thanks for so wonderfull a miracle.

Many more and strange were the miracles which God wrought by Xaverius his intercession in his life time; as when with the signe of the crosse, he turned the salt water of the sea into sweet, when he cured the blinde, raised three bodies frō death to life, wherof one had laine a whole day buried in his graue, and the like, as may be seene at large in the said Relation.

All

All which together with his excellent vertues aboue touched, did so fill the most wide & large Prouinces both of East and West, with the great fame of his admirable sanctity, that euen while he was yet aliue he was called by no other name but Saint, both by Christians and Infidells, all euer calling vpo him, though he were absent, in all their dangers and afflictions.

As soone as he was dead, his body was put into a coffin full of pure lime, and so buried vnder ground, that the flesh being consumed, his bones might the sooner be carried into the Indies; But foure monethes after, they found both his cloathes and his body as fresh and free fro all corruption, as if they had bene then newly put into the coffin, and yielding more ouer a most sweet and comfortable smell vnto all that were present.

Wherefore putting it againe into the same Coffin with fresh lime they

brought it vnto Malaca, at the very first entrance whereof into the Citty, a great plague which Xauerius had foretold, and had long afflicted the same, wholly ceased; and there likewise finding it yet entire and sweet, they made a new coffin, and by thrusting in the body (for they made it too little) blood issued out of his shoulders, and so they buried him only with earth in a Church of our B. Ladie; where also nine monethes after his death being found as before, and with the veyle that couered his face all imbrued in fresh blood, they made him a rich and sumptuous Coffin, wherein being carried into the Indies, he was solemnely receiued in the Citty of Goa, with great Pöpe both of the Viceroy him selfe, and of all the Clergy & people, who flocked thither from all parts to see and reuerence his sacred body, which after many trialls found still to remayne vncorrupted, and that without balme or any other pretious ointments, was placed

placed at last in a sepulcher made of
purpose, at the right side of the high
altar in the church of the Society in
the same City.

Vnto which as also vnto other
Churches in which his Images are
set vp to be piously reuerenced, all as
well heathens as Christians doe make
great pilgrimages, obtaining ther-
fore of God no small fauours by his
intercession. For by this meanes the
blind recover sight, the leprosy and
other diseases are cured, the dead
raised to life, and many other such
like wonders wrought. Nay which
is more, and very wonderfull, there
was a woman called Lucy de Vil-
lanzan, who being an hundred and
twenty yeares of age, and had bene
baptized by Xauerus, after his death
got a Meddall made at Cocemum,
wheron was engrauen his picture: &
for the great deuotion she had to-
wards the said Blessed Father, for
twelue yeares together she vsed to
touch sicke and diseased people ther-


With, as also diuers kinds of vlcers, cankers, and other sores, washing the in the water wherein she did put the said meddall, & with great reuerence and humiliry making the signe of the Crosse vpon them, and saying. *In the name of Iesus, and of Father Francis Xauerus, be thy health restored to thee &c.* they were presently cured; and many other meruailous things were done by the vertue of the said meddall, & sincere faith and deuotion of that Christian woman.

So great is the respect which the very Infidells themselves beare to Xauerus, that although they have destroyed a dozen Churches within the Coast of Trauancor, neere to the Promotary of Comorinum, yet they would neuer touch, or once meddle with the Church of Cottara, standing amongst the rest, which for hauing in it the Image of Xauerus, they greatly honour, calling it the Church of the great Father. And so amongst other wonderfull workes of God in
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confirmation of the Christian Faith
and sanctity of Xaverius, the very
lampes that hang before his Image,
having nothing else but holy water
in them, have bene seene to burne for
many houres together, as if there had
bene oyle, and that with great admi-
ration and wonder of many Turkes
and Infidells, wherof some, especially
such as the Christians did now and
then invite to see the miracle, to the
intent that they might make a full
triall of the truth, diuers times chan-
ged the water, and put new matches
or weekes in the said lampes, which
neverthelesse did burne as before, &
sometimes even take fire and kindle
of themselves, *Mirabilis Deus, in sanctis
suis!* O how wonderfull is God in his
Saints.

THE LIFE OF S. PHILIP

Nerius of Florence, Founder of the Cōgregation of The Oratory; written in Latin, by Antony Gallonius, Priest of the same Congregation; and translated into English.

 **S**AINTE Philip Neri was borne in Florence, a famous and principall City of Italy, the 23. of July in the yeare of our Lord 1515. Whose parents were Francis Neri & Lucretia Soldi, Cittizens of Florence. When he was but five yeares old, he was so obedient vnto his father and mother, that whatsoeuer they commaunded him to doe, or not to doe, he most diligently and carefully obserued.

It happened that on a time a seruāt of his Fathers, brought frō his Farme which he had in the Countrey, an Ass laden with apples, which being vnloaden, Philip, being now about 8. yeares

yeares old, got vpon the Ass, who by misfortune was cast from his back headlong into a Cellar, which thing beinge knowne, his parents presently ran with sorrowfull harts to take vp their sonne, without hope to find him alive; but when they came to the Cellar, they found him safe and sound, to their great astonishment. About this Age he was set to schoole, who not only profited in learning, but in vertue also, farre aboue his fellows. And seing he was as it were chosen by the holy Ghost to be a preacher of Gods word, he did much delight in visiting and frequenting of churches, and hearing of sermons, greatly reuerencing the Priests, and Preachers of the holy Church.

Whē he was sixteene yeares of age and somewhat more, his Father sent him into Campania to his Vncle Romulus, liuing there in the towne of S. Germans, at the foote of Mount Cassine, who was a very welthy man, and had no children, and who had

sent for Philip his nephew vnto Florence, to the end to make him his Heyre. But after he had stayed there a few dayes, fearing to be entangled with the world, he left his vncle, and all other friends, and came to Rome in the yeare 1533.

When he was come to the Citty, he went vnto the house of one Galeot, who was a Cittizen of Florence, with whome he liued diuers yeares, in great sanctity, leading an austere life, contenting himselfe with bread and water once a day, and often times he passed three whole dayes, without eating any thing at all, delighting himselfe only with meditation of heavenly things, in the very youth & flowre of his age, wherein he spent whole dayes and nightes. And that he might be the better able to helpe others afterward in spirituall matters he frequented the schooles, and heard Philosophy, profiting so well therein, that he became equall to any of his fellowes, still retayning the innocēcy of

of his childhood, euen in that age of his, and amongst so many dissolute students, as then he must needs be conuersant withall.

When he had now ended his Philosophy, and also a good part of his Diuinity, he began to bid adue vnto the world, & thought seriously how he might best imploy himselfe, in the honour of God and seruice of his neighbours. Wherefore he betooke himselfe, vnto the Hospitalls, where he comforted the sicke, serued them with his owne handes, assisted them in any thing he could, teaching and instructing the how to make a good Confession, and to die happily if it should please God to call them. He had alwayes a speciall care, neuer to come acquainted or be familiar with wicked persōs. He exhorted as many as he saw had good partes, to enter into Religion, and in this point he happily preuailed with a great nūber, who by his persuation daily renounced the world and became Religious:

In so much that S. Ignatius of Loyola, who then liued in Rome, and had newly instituted the Society of Iesus, and with whom this holy man was greatly acquainted and conuersant, was wont to call him the Bell, for that by his good sound and pious voyce, he called so many to holy Religion. And thus labouring on all sides to gaine soules to God, he became a most liuely example of Piety and Deuotion], vnto all, euen whiles he was yet a lay man.

In the yeare of Christ 1551. He tooke vpon him holy Orders, & was made Priest by commandement of his Ghostly Father. In saying of his Masse he was so rapt oftentimes, that he was seene to remayne in the ayre 2. foote aboue the ground, and was sometimes so takē in extasy, through the extremeloue and admiration of that Diuine mystery, that he knewe not where he was. His hart was also so inflamed with the loue of the Holy Ghost, that oftentimes, in the very
depth

depth of winter, and in the greatest cold weather, he was forced to apply outwardly some cooling and refrigerative thing vnto his brest.

It happened on a time, that by his reading certaine Epistles of the Indies, In which he tooke great delight, he was so moued with compassion towards the Infidels of those vast and remote Countreies, for that they were not members of Gods Church; that he resolved to goe thither in person, with twenty others of his disciples, to preach and teach the faith of Christ vnto them, for their Conuerſion. But this buſines, as all other of moment, he first commended seriously to God in his daily prayers and meditations, crauing his assistance, direction, and declaration of his holy will therein. At length our Lord put into his mind, that concerning this great affaire, he should goe and consult, and take his direction from a Monke of S. Bernards Order, who then liued in the Monastery of S. Vincentius and Anastasius in

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S. Philip Neri.

in Rome, a great servant of God, and much reuerenced for the holines of his life. To him S. Philip presently repayed, and expounded vnto him his whole intention and desire: who presently demaunded some respite to answer, him, saying that this busines was to be sought from God for answer, by earnest prayer, and intercession to know his will: wherefore ioyning both their prayers together, after some houres of recollection, the Holy Monke told him, that he was not to goe to the Indies (for that work (was to be done by another) but to remayne still in Rome, & that Rome must be the Indies, and the vineyard which God would haue him to manure and cultivate: Adding further, that S. Iohn the Euangelist had appeared vnto him, and told him so; and that he should gather together many Disciples in Rome, whose workes should be very profitable to that Citty.

With this answer S. Philip was
fully

fully satisfied of the will of God concerning that busines, and therefore now began to apply himselfe to the helpe of his neighbours, by teaching, preaching, reading of Saints lives, hearing Confessions, and the like; so that in short time, he had many followers, and worthy Disciples (amongst which Cæsar Baronius, afterward Cardinall, that famous Historiographer was one (with whom he laid the foundation of his order, beginning by little & little, & calling the people together into the Church with a bell at certaine houres of the day; wherein after halfe an houre of metall prayer spent, which every one made to himselfe (yet altogether in one place) there were recited publikely the litanies and other prayers, commending therein as well the publike, as the private affaires of the holy Church. This order was obserued on Sundayes, Tuesdayes, Thursdayes, and Saturdayes. The other three dayes of the weeke, to wit, Munday, Wednesday,

day, and Friday, when they met together, thy made a discipline whiles the 50. psalme and the Anthymne of *Salut Regina* (or some other Psalme or Hymne) was reading hauing exposed before the only the Image of Christ crucified, placed in such order in a lanterne, that all the Confraternity might behould the same at once in the darke. Which custome weekly obserued, doth yet remayne in the said Congregation, with great deuotion and fruite of spirituall profit.

This was the first beginning and foundation of the Congregation, of the Oratory which was erected in S. Hieromes Church in Rome, surnamed *de Charitate*. And after a few yeares the same was brought into vse in the Church of S. Iohn Baptist also in Rome, belonging to the Florētines, at the request and intercession of the Cittizens of Florence, and there remayned, vntill S. Philip founded a new Church and house, of his owne, at our Blessed Ladies in Vallicella

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commonly called the *Chiesa nuova*, where himsele lived vntill his dying day: And now is greatly increased & spread ouer all Italy, France, Spayne, Germany, & other Prouinces, to the great aduancement of Piety & Deuotion in the faithfull.

His predictions, propheties, and foreknowledge of secret thinges (being far absent) are wonderfull in him both aliue and dead; and to set downe an example or two in this place, it will not be amisse. It happened vpon a time that Cardinall Baronius, being then a Disciple of the Blessed Father and a layman, came vnto him one euening to Confessio. The Father as soone as he saw him said, Goe Caesar, goe presently to the Hospitall of S. Spiritus, and helpe the sicke, I will heare thy Confession afterward. Baronius was at this somewhat troubled being now prepared for his Confession, and replied, that the time of seruing the sicke was now past, and that he should loose his labour

hour in going thither, as comming at
an vnseasonable houre, when there
was nothing to doe. Doe as I bid thee,
said the holy Father without more
adoc. Baronius being ready to obey,
went presently to the Hospitall, and
when he came to the entrance of the
roome where the sicke lay, he began
to reason with himselfe, saying; Sure,
there is some mystery in this matter,
that our Father commaunds me to
come hither at this vnseasonable
houre (for it was now even night &
time of rest) and whiles he was thus
reasoning with himselfe, he espied a
sick man, with a candle standing
lighted at his head, ready to giue vp
the Ghost, to whom he presently
went, and began to comfort with
words of consolation, demaunding
whether he had confessed his sinnes,
and receaued the Sacraments of the
holy Church: who being hardly able
to draw his breath, answered noe.
Then Baronius presently ran to the
Chaplain of the Hospitall, and wil-
led

led him to come quickly & heare his Confession. The Chaplaine somewhat ashamed of his owne negligence, began to excuse it, and came with him instantly to the sicke man, who made his Confession, and presently receaved the holy Sacrament of the Altar, and Extreme Vnction, and so straight after departed happily this life. Baronius returned home, & came vnto the Father and related the whole story. Why so quoth the holy Father, hence forward learne to obey more readily, and doe what thou art commaunded.

After that Baronius was made Priest, and had a long time preached vnto the people at S. Iohn Florentines Church aforesaid, who was also superiour of the Congregation of that house, he was exempted from his Office, and commanded by the holy Father to write the Ecclesiasticall History of the Church, which after many difficulties proposed to the said Father, he obeyed his voyce, and

and began the same, and afterward very happily deduced it to the 13. hundred yeare after Christ, as may be seene by his twelue Tomes extant euery where.

Another time it happened, that the Parents of a yong Gentleman, desirous to promote their sone, caused him to be made Priest at the age of 17. yeares, by reason that there was a great inheritance fallen vnto the second Heyre of that family, which yet could not be possessed by him vlesse he were a Priest: So his Parents concealing his age both from the Bishop, and the young man himselfe, and all others, he was made Priest & tooke possession of the Inheritance. Presently after it chanced that Thomas (so he was called) came to Rome, and hearing of the great fame of S. Philip Neri, he was brought vnto him to salute him. So soone as the holy man saw him, he said. You are a Priest Syr: is it not so? Yea, quoth the other, I am without doubt, by the grace

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grace of God. You say true, said Saint Philip : and then he told him his age truly, and how all had happened, by his friends meanes, and for what cause, neuer seeing, knowing, or hearing of the man before that house. Afterward S. Philip was demaunded of those that stood by, & heard these thinges, how he knew, that the was a Priest? He said, that he did see the face of the yonge man to shine in the same manner, that all others who be signed with the Character of true Priesthood, do vse to doe.

It happened also that a noble Roman yong youth, who was giuen greatly to the pleasures of the world, was by another like youth and friend of his who was very deuout, brought vnto S. Philip vnder colour to see and salute him. When he came, his friend told the holy Father, that he had brought vnto him a Penitent. The Noble yonge man began to be angry, thinking that the other had mocked him, for that he had noe cogitation

gitation of Confession; Yet in presence of S. Philip, for feare and reuerence of his person, hee asswaged his choler. And presently kneeled downe vnto him, saying that he would confesse, and so began: but with intention to deceaue the Father by not confessing his sinnes truly as he should. The Father by diuine reuelation knew his intention, and so let him make an end. When he seemed to haue done, the Father exhorted him, that if he had committed any other sinnes, he should confesse the. The other replied, and said, that he had confessed all. The S. Philip stood vp, and imbraching him said: You say not true, my Sone, for you haue made but a faigned Confession of your sinnes. Now therefore I aduise you in the name of God, that you confesse them wholly, that you may be made worthy of pardon and forgiveness. Which words so pierced the hart of the noble yong man, that repeating againe his Confession, he made it wholly

wholy and perfect of all his finnes,
euen from his childhood: and more-
ouer comitted himselfe to be wholy
gouerned and directed for the rest of
his life to the holy Father who pro-
fited so well in spirit vnder so great a
Maister, that within a while after he
became a Religious man, and entred
into the order of Saint Francis, wher-
in he happily continued and made
a holy end. His name was Raphael
Lupus.

The mitacles which it pleased God
to worke of his seruant both aliuē &
dead, are almost innumerable. In the
yeare of Christ 1552. one Mauritius
Anerius, a Roman, fell dangerously
sick, who being forsaken of the Phi-
sitiā, as desperate, prepared himselfe
to die, and had now receaued the
holy Sacraments of the Altar, and
Extreme Vnction, expecting a happy
houre. Saint Philip hearing thereof,
went in the euening to visit him, who
found his wife and kinsfolkes wee-
ping, bewayling the losse of so deare a
friend.

friend. The holy Father exhorted all present to kneele downe with him, & implore the helpe of the B. Virgin for the sicke man, presently they did as he willed, and he in the meane space laid his hands vpon his head, which done, he went his way out of the house, the others either not seeing him to depart, or els not marking the same, being all full of griefe and sorrow. But see a wonder, he was scarce gone, but the sicke man began to open his eyes, looke about him, and talke as ready and sensibly as euer he did in his health, saying he was well, and would needes rise out of his bed, sounding forth praises to God, and extolling the holines of S. Philip, by whose helpe and assistance he had recovered his health; & he liued after this, vntill the yeare of our Lord 1593. continually praying God and the Holy Father for the miracle.

The like happened vnto one Peter Victricius a Cittizen of Parma in the yeare of Christ 1566. who liuing then

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in Rome, fell into a dangerous sickness, which so increased, that the Physicians gaue him ouer for a dead mā. In this meane time came the holy Father vnto him to comfort, and assist him for his last passage, who holding his hands ouer him, and praying earnestly to God for his health, he presently felt himselfe better, and within a day or two, became perfectly well, extolling and praying the sanctity of S. Philip.

The same yeare Iohn Baptista Crescius, a yong man of Rome, had such an intollerable paine in his eyes, by reason of a burning water which ran from them, that he could neither endure the light, or the ayre, or take any rest or repose for many dayes, wherby he was in danger of his life, the Physicians determined to make him an issue in his necke, but he not willing to haue it, desired an vncke of his to lead him to the holy Father Philip, which he did, desiring him, that it would please him to pray to

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God for his Nephew that he might recover the health of his eyes. The holy man presently touched his eyes with his hands, making the signe of the Crosse vpon them and said. Thou shalt my Sonne, by Gods helpe, recover thy eyes; & presently he began to open them, & see perfectly, & could endure the light, which before he could not, and so within two or three dayes he became perfectly well, without applying any thing at all thereunto.

In the yeare 1569. Laurētius Christianus, a yong man, and a Clerke of S. Peters Church, fell into a burning feuer, which was so vehement, that in few dayes he was pronounced for dead by the Phisicians. Wherefore hauing made his Confessiō, & receaued devoutly the holy Eucharist and Sacrament of extreme Vnction, hauing wholly lost his senses, he expected the happy houre of his departure. The holy Father came to visit him about one a Clocke in the night, who hauing asked of the standers by, how he

did, & vnderstanding that he was past hope of recovery, kneeled downe by his bed side, and prayed a good while for his health. And then rising he said: Laurence shall not die of this sickness, and drawing neere vnto him, laying his hands vpon his head, he called vpon him by his name with a very loud voyce. Wherwith the man that was now ready to giue vp the ghost, was awaked, & began to start, and opening his eyes, after a little pause called for meate, eate well, and within a few houres arose whole & safe from his bed, praying God, and extolling the holy Father. In the morning the Phisitian was called, and feeling his pulse, found him perfectly cured saying. O Laurence, a greater Phisitian then my selfe hath cured thee; thou hast not bene holpen by humane, but by diuine ayde.

In the yeare of our Lord 1570. there came to Rome from Atella, a certaine Gentle woman, who was grievously possessed by the diuell, and though

she were wholly vnlearned, yet did she speake latin, and that very elegantly; and being also asked any thing in latin, she would also answere in the same tongue, to the astonishment of all that heard her. Moreover she was so strong, that foure lusty men could scarce take her from the ground and lift her vp, although she seemed in outward shew, to be a very weake and tender woman. She was brought vnto S. Philip, who began to exorcize her, after a strang manner yet in such sort that he made the diuell within a while to forsake her: and this was, that he beate her very sorely with little iron chaines. And though the Diuell cried out a loud, saying, come beate me, strike me, kill me, and the like, yet did the woman not so much as once stir or moue her body all the while, but stood still like a statua of stone or wood. Which the holy man perceauing, left her for that time, & caused her body to be refreshed with food.

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Vpon this she became so fearfull of S. Philip, that when she did but see any one to come towards her, she suspected they would carry her to him to be againe exorcized, which alwayes they were forced to doe with some strong me. S. Philip every daye caused her to be thus beaten, together with other exorcismes that he vsed, till he forced the Diuell to depart out of her body, who the night after he was cast out, came to the holy Father in his chāber, and with threatning eyes burst forth into these words: You Sirra, you good fellow, you haue vsed your pleasure vpon me to day, but I will not forget the iniury: and so vanished away, and the Gentlewoman remayned alwayes free after ward to her dying day.

Whiles the fame of this holy man was spread over the Citty, for his many miracles, and other notable things by him done, he had many secret and malignant aduersaries, who envying his workes of piety, began to

spread abroad some falsities of the man and his life. Some accused him that he drew many noble yong youtnes from the world, and shut them vp in Cloisters; Others accused him of simplicity and rudenes; Others, that in his sermons & exhortations he either spake many ridiculous thinges, or els did fayle in explicatinge the Doctrine of the Church aright. These thinges at last came vnto the eares of *Pius Quintus*, the Pope, who being a wise Pastour of his flocke, did not so easily beleue euery thing that was said: But sending for two Dominican Friars, that were very learned, commanded them to goe euery day vnto the Church, to heare the sermons and Exercises which S. Philip made, and to relate vnto him truly how the matter went. They did accordingly, and being one of them present euery day, for a long time, they neuer found the least fault, nor cause of complaint, but contrary wise found him to speak with such force, efficacy and seruour
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of spirit, that he moued all the Auditory, of what matter soeuer he spake. Nay which is more, when either he handled any high point or mystery of faith himselfe in his Sermons, or when in other Exercise of the Oration, he was asked by any, he did explicate the same so cleerely and perspicuously, as any learned Diuine could haue done in the scooles, to the admiration and wonder of the two learned Fathers, that were set to marke and obserue him: so as his aduersaries inuentions vanished into theayre.

Another time he was called before the Gouvernour of Rome (who is alwayes ordinarily an Ecclesiasticall man) & accused of making a tumult and vprere in the Citty, for that at a shrouetyde he had gathered together a great number of pilgrims and others of the poorer sort, and some also of good fashion, and by his good exhortation and counsell, had perswaded the to visit the seauen Churches

on Shroue-tuesday at what tyme ordinarily there are more disorders committed in the Citty then at others: and he himselfe going before them and they following two & two in a ranke, went singing one while the letanies, another while hymnes, psalmes, and other deuotions, to the great profit of their owne soules, and edification of the behoulders. When the Gouvernour had heard the complaints generall, and beleeued his aduersaries, that their accusations were true, he presently sent for the Father, and sharply reprehended him, for his gathering together of people in that tumultuous manner as he was accused to haue done, threatening to send him to prison if he did not desist. S. Philip did not goe about to excuse himselfe, but answered humbly and lowly, that he was ready as well to proceed in the worke he had begun, as to desist from the same if Superiours did command, and that he neither sought or aymed at any thing, then the glory of God and good of soules. At which

mecke answer, the Gouvernour was yet so angry, that he commaunded him to appeare before him as often as he should be called; that he should not heare any ones Confession for fiftene days space; that he should preach no more at all without expresse leaue graunted him a new; and lastly after many cōtumelious words thrust him out of dores.

All these things S. Philip bare very patiently, and with so constant and merry a countenance, that he was not perceaued to be at all moued therewith. In the meane while now that his aduersaries triumphing, had thought to haue so preuayled against him, he incessantly prayed vnto God for ayde, and not in vaine. For within the prescribed time, the Gouvernour hauing made more enquiry of the man, and of his manner of life, and reflecting vpon the humble answer he had made him, to wit, That he was ready either to prosecute the worke he had begon, or to leaue it when Superiours should

please, found that he was iniured and brought into these suspitiōs of meere hatred and calumniation. Wherefore he sent for the holy Father, and gaue him free leane to liue as he pleased, to heare Confessions, teach, preach, as before, with signes of sorrow, that he had bene abused. And for that some others, who were also of high authority, were aduense to S. Philip in this busines, and would not haue had him to be so quit, they died suddenly, before the foresaid fiftene dayes were expired.

After that the holy man had suffered these and many such other brunts of calumniation and emnity, and had alwayes gotten the victory by his patience & modest behaviour, he settled himselfe seriously to erect and found a house of his owne, which he did at our B. Ladies in Vallicella, in the yeare of our Lord 1576. and adioyned thereunto a very faire Church, dedicated to our B. Lady and S. Gregory. In the building of which Church,
when

whē someneighbours thereabout did
lesse fauour the enterprize, and did
seeke to hinder the worke of God,
they were takē out of this world by
his iust Iudgmēt. And which is much to
be admired, the holy Father, whē he
began to lay the foundations of that
Church, did not know where to haue
one penny of money towards the
building therof, but trusted wholly to
the liberall hād of God; and his hope
was not in vaine, for there were so
great and abundant Almes daily be-
stowed vpon the worke, that the
same was finished in a very goodly
manner within two yeares; and in
that space, were giuen in Almes for
that purpose aboue seauenty thou-
sand Crownes, besides other particu-
lar great sommes of money giuen by
Princes and Senatours to the same
end.

This House and Church being
thus built and established, and the
Order of Congregation of Oratory
approned by the Pope, S. Philip now
began.

begā to entertaine a number of very noble & learned Disciples, whom he instructed in all kind of vertue, & exemplar discipline. And in the yeare 1587. he was declared Generall of the Order, in which dignity he continued vntill the yeare 1593. when he resigned the same withall humility. As soone as he was made Generall, he wrote certaine Constitutions, which he prescribed to be obserued of all that should addict themselves vnto his Order; but yet without binding any by vow, but voluntarily, as is yet obserued therein.

After this he grew to be sickely, & so continued for 2. or 3. yeares vntil his dying day; yet neuerthelesse he left not off any worke of piety which he was accustomed to doe, as well in visiting the sicke, as otherwise; and in this time he wrought many miracles in the Citty, to the great astonishmēt and admiration of all Rome. And amongst others, hearing that Pope Clement the VIII. in Easter Holydayes,

dayes, was sore troubled with the goute in his hand, he went vnto him to visit him; and comming into his chamber, he began to imbrace the Pope according as his custome was, through ancient familiarity. Hold, good Father, said his Holines, and come no neerer me I pray you, for my hand is much pained. Feare nothing said S. Philip; and there vpon taking him fast by the sore hand and kissing it, presently the paine ceased, and was wholly drinen away. This happened in the yeare 1695.

The same yeare, and a few dayes after, to wit in the month of Aprill, the holy Father fell very sicke, and vpon the 12. day of May he was so surprized on the suddaine by a vehement vomiting of bloud, which then oppressed him, that it was greatly feared he would be suffocated; wherefore he was presently annoyed by Cesar Baronius, in the presence of Frederike Borromeus the Cardinall, who at that time was come to visit him,

him. A litle after that he had receaved this Sacrament, he begā to be better, opened his eyes, and his senses to returne againe. Then the Cardinall asked him, if he would not receaue his Viaticum: wherto when he had yielded, the Cardinall in h's owne person went to the Church, and fetched the same.

As soone as Borromeus was entred into his Chāber with the Blessed Sacrament, the holy Father, all bedewed with teares, burst forth in to these wordes: *Behold my loue, Behold my loue: this is he wherein I delight, who only is deare to me. Giue him me Giue me my loue, and that presently, that I may enioy him within me.* And this he spake with such vehemency of spirit, that he moued all the standers by to teares. The same night he fell againe into an agony with vomiting of blood, yet by the Phisitians care he was preserved from death. After a day or two, the Phisitians coming vnto him one morning somewhat early, he said vnto them with a low d

a lowd voyce. Get you gone my Masters, for I haue no more need of your helpe for the present. My spitting of bloud is now stayed and paine of my brest is gone, & I begin to get strength a pace. The Phisitias feeling his pulse, found him to be in very good temper to their great amazement, and by and by he arose out of his bed, and began to follow his exercises as before, and so continued vntill the 25. of the same moneth, saying masse euery day with great alacrity of deuotion, so as he seemed to be now in very perfect health.

Vpon the 25. day of May, which was that yeare the feast of *Corpus Christi*, which is in Rome kept most sollemne of all the dayes in the yeare in saying of his Masse he seemed to pronounce the words in a new tune, as it were singing for ioy: after which he spent a great part of that day in hearing of Confessions, and communicating the people. In the afternone came to visit him very many honorable

ble personages, amongst whom were
Cardinall Pamphilius, Augustinus
Cusanus Auditour of the Rota, and
Spinellus Bencius Bishop of Politia-
num, whom he entertayned with a
very merry countenance according
to his fashion, although he knew the
houre of his death drew very neere.
These forsaide Prelates that came to
visit him, would needs say the Office
of the Breuiary with him, by which
meanes they stayed there till it was
farre in the eueninge. When supper
time came, the holy Father ate very
sparingly, and was very well after
supper: In so much as himselfe then
said, that he had not bene better in
health at any time for ten yeares be-
fore, the he was at that present. More-
ouer he was so merry, and of so plea-
sant a countenance, that death was
the least thing thought on of all, but
of himselfe. After this he went to bed,
and now desiring to conceale his
death no longer, though yet he spake
obscurely, he said to those that stood
about

about him: *Behold, we must all die.* The he asked what a clocke it was? And they answered that it was almost three; When two houres more shall be added, said he, it wil be five, & after one more added to those, it will be six. Then he said, *Goe yee all to bed in the name of God.* And so they all departed. At six a clocke Antony Gallonius, the writer of this his life, that lay in a Chamber next vnto him, suddany awaking, seemed to heare the holy Father to walke vp and downe in his Chamber. Wherefore he arose speedily, and ran vnto him; Where he found the holy man sitting ypon his bed, & his mouth full of bloud, which he began to vomite in abundance. Heere vpon others were called, and many remedies applyed, but all in vaine. About a quarter of an houre after, the vomit stayed of it selfe, and he rooke breath, and spake very readily, so as all now thought the danger of death was past. By and by after, turning to his Disciples (who by this time were come

come all into his chamber) he said.
*Stay with me a while, for now I begin to
strive with death:* Which words when
he had spoken, he held his peace, and
seemed to repose as if he had bene in
prayer. Remayning in this sort a good
while, Cesar Baronius read the Com-
mendation of the soule, all the rest
answering with watry eyes. When
this was done, Baronius stood vp, and
speaking vnto him with a loud voyce,
desired that he would speake vnto his
Disciples there present, and impart
his benediction vnto them before he
departed. The holy Father at these
wordes opened his eyes, and lifting
them vp towards heauen prayed a
while, and after that, gaue them his
blessing, and so without any signe of
paine, or any griping, or gasping,
with a most sweet and delectable
countenance, he gaue vp his blessed
soule to rest, the 15. day of May, being
the feast of *Corpus Christi*, in the yeare
of our Lord 1595. about the sixt
houre within night, as himselfe had
foretold.

As

As soone as he was dead, he appeared vnto many in the Citty, & in particular to a very deuout religious virgin, cloathed with a very white & pretious garment, saying thus vnto her. I am now as thou seest, called to the Crowne of my labours; haue thou a care, to follow the course of life thou hast begun, and thou shalt enioy the same glory: and with this he vanished out of her sight. The next morning his body was laid in the Churth, wher-vnto all the Citty, great & small, rich and poore, made concourse, and the Cardinalls and Princes of the Court did no lesse, all reuerencing the body of the holy Father; and well was he that could come neere to kisse or touch the same. Others brought Roses, and flowers, and strawed his body all ouer, but as fast as they were laid vpon him, so fast were they taken away, and gathered as pious spoiles, and applied to all sorts of diseases & sores, wherby very many were cured.

And whilest he thus lay vpon the
Beere

Beere in the Church, one Augustinus Magistrius a Roman yong man, hauing a sore in his necke, which had eaten two great holes, one to his mouth, and the other to his shoulder, and was pronounced incurable, came to the holy body, and after he had made his prayers, tooke the hand of S. Philip, and hauing kissed the same deuoutly, put it to his necke and touched the soare therewith, and was thereby presently cured. As soone as he came home he toold a yong sister of his, whose name was Margaret, who for six yeares had laboured of the same disease: presently she hasted to the Church with her mother, and for that it was impossible for her, being but a girle to get vnto the body, for the presse of people, her mother tooke her vp in her armes & carried her with maine strength to the body, who taking the holy Fathers hand as her Brother had done, and touching her necke therewith, was also presently healed. Herevpon the Father of the
yong

yong man and maide, named Alexander, who was 60. yeares of age, and who had a running also in his eyes, which had continued about 2. moneths, so grievous that he could not endure so much as the least light of a candle, hearing of the cure of his two children, ran presently to the holy body, and making his prayers, and doing as his childre had done, he was also cured.


These miracles with many more being divulged, there was such running for the space of three dayes and neights vnto his body, that his disciples of the Congregation had great difficulty to bury him, which at last they found meanes to doe in a wooden Coffin, in an humble graue at the foote of the High Altar. But whē Cardinall pamphilius had vnderstood thereof, he was much displeased therewith that a man so famous, and illustrious for miracles both aliue & dead, should be laid in so humble a place; & therefore dealt seriously with
the

the Fathers of the same Congregation to remoue him: who consulting the busines with Cardinall Medices, he was taken vp, and put into a new-faire Coffin, which the said Cardinall had caused to be made, and placed in a more decent place at one side of the High Altar, with an Arch made ouer the body, wherat miracles were wrought so frequently, that the walls about were presently hung with vertue Tables: and such a most sweet Smell, as it were of Roses and violets, was daily felt to proceed from his body, as was wonderfull.

After some yeares that the holy Body had laine in this place, and so many miracles were daily wrought therat, a noble cittizen of Florence, who had obtained a Sonne by the prayers of S. Philip, caused a most sumptuous and gorgeous chappell to be erected neere to the right side of the high altar, wherto his body was translated, & there remaineth to this day; and is reuerenced with great deuotion

notion of the whole Christian world.
He was canonized for a Saint the 12.
day of March by Pope Gregory the
fifteeth in the yeares of our Lord 1622.

THE ADMIRABLE LIFE
of S. Charles Borromeus Arch-
bishop of Milan, and Cardinall. Written
in Italian by Doctour Guissano, of the
Order of Oblates of S. Ambrose in
Milan; and translated in to English.

 AINT Charles was borne
in the yeare of our Lord 1538
the 2. day of October, Paul
the 3. being Pope, & Charles
the 5. being Emperour. His father
was called Gilbert Borromeus & his
mother Margaret de Medices, sister ger-
mane to Pope Pius the 4. not inferior
to other Lords of Milā, eyther for re-
ligiō, or for antiquity of their family
and nobility. Our Lord intending
to declare that he had designed this
child for the honor and increase of
the

the Catholike Church, it pleased his diuine Maiesty, to honour his birth with a strange and wonderfull signe: for in the same momēt wherein he was borne, there appeared ouer his mothers bed chamber a light, like vnto the beames of the sunne, and as long as a crosbow can well carry, which was attentiuely considered by sundry persons that beheld the same: for relating by this vnusuall light, the splendour and heroicall acts, as also the holy and irreprehensible conuersation of S. Charles.

Many were the arguments which he gaue of his future sanctity, being yet a little child: as, to erect and adorne little Altars, before which he made his prayer, and other like exercises of deuotion. And it is almost incredible how much this little soule rooke delight and contentment therein. Which being considered by his Parents, seemed to presage no other thing of him, but that he was especially called of God to an Ecclesiasticall

call estate: for which cause they clothed him in the habit of a Clerk, which he receiued, & wore the same so ioyfully, as it seemed they had in this fully accomplished his desire.

His vertues increased in him together with his yeares: wherof he gaue most rare testimony studying in the Vniuersity of Padua, where neuer any heard word to issue from his mouth, which fauoured not of vertue and edification: he was exceeding patient, sweet, peaceable, modest, and humble, so that none euer saw him arrogant, neuer in any choler, neuer addicted to pleasures, or any youthfull leuity. During his studies, he had for maister and conductor one Alciatus (who was Cardinall) vnder whome he made so great profit, that at the age of 22. yeares, he was with the generall applause of all, adorned with the title of Doctor.

Pius the 4. Vncle to Charles, being made Pope in the yeare 1559. he sent for him vnto Rome and created him

Cardinall & Archbishop of Milā, gi-
uing him charge not only of affaires
concerning the gouernment of that
Sea, but also honored him with sundry
titles of most rich and wealthy dig-
nities. Being placed therein (although
he were set in the highest degree of
honor) yet he neuer omitted to in-
struct and teach by his wholesome ex-
amples, the Prouinces as well neere
at hand, as far off, pursuing the af-
fares of his charge, faithfully & with
singular prudence, to the incredible
contentment of euery one. Amongst
many affaires of importance which
were effected and brought to happy
end by his labour and industry, one &
that of chifest moment was the con-
cluding and finishing of the Coun-
cell of Trent, the which Pope Paul
the 3. had begun in the yeare 1537. to
withstand and suppress the wicked
heresies of Luther, Caluin, Zuinglius,
and other seducers, but could not
haue it ended for sundry difficulties
which occurred; wherof Pope Pius
the

the 4. hauing once againe vndertake
the pursuite, he gaue the first & chie-
fest charge therof vnto his nephew
Charles, as to one most zealous in
this affaire: wherein he trauelled
with such solicitude, vigilancy, and
feruour of courage, as none but him-
selfe could so well haue effected a bu-
sines so intricate as that was.

The Councell being ended, him-
selfe was the first, who (his Vncle
holding yet the soueraigne Sea) put
in practise the execution of those de-
crees, in his owne bishoprick of Mi-
lan; and other Bishops moued
thereto by his exemple, did the like
by meanes wherof many kingdomes
and Prouinces in Christendome, in-
creased incredibly in the seruice of
God, and in Catholike piety: but the
greatest fruite remained in the
Church of Milā where this holy Pa-
stour desirous to reforme his cleargy
and people, began first with his own
person, then with his house and fa-
mily, dismissing out of his seruice all

such persons as seemed to him lesse profitable to his desine, to the nūber of no lesse then fourescore (yet first recōpensing them all well) retaining the Cleargy men of whome he hoped for good exemple and assistance, in that which concerned the reformation of his Church of Milan.

The Catholike Church hath re-
ceaued an immortall benefit by the
meanes of this holy man, for none so
much watched and solicited as he, to
bring into vse the ancient custome to
hold Prouinciall and Diocesā coun-
cells, according to the decree of the
councell of Trent. For in the space of
9. yeares, that he resided in Milan, he
held six Prouinciall counsell, and
eleuen Sinodes of the diocese, wher-
in he instructed his subiects with so
many documents and good exāples,
that the new order of the Church of
Milā did illustrate all & especially the
adioyning seas. for prooofe of his zeale,
charity, and liberality we may looke
vpon the many Churches, Chappels,
Altars

Altars which he eyther builded or repaired, as also sundry Colledges, and Seminaries which he erected for the education and instruction of youth, who should afterwards trauell in the vineyard of Iesus Christ. In Milan he built a Colledge called the colledge of gentlemen, therin to instruct the young nobility in all vertue, learning, and discipline: and another for the cleargy of the Heluetians and Switzers, where they are instructed in Philosophy and Diuinity, to help the the conuersion of their countreies which produceth such exceeding fruit, that it may of right be called, the rampaire and defence of the Catholike Faith in the confines of Germany. At Pauia he built another, called the colledge of Borromeus, which is without comparifon, the most goodly and most sumptuous that is in all Europe, and endued the same with great reuenues. He founded a congregation of secular priest, called Oblats of S. Ambrose. He

built a Church neere our Ladies of Randa, in his diocesse, in honor of the Queen of heauen : and another very sumptuous in Milan called the Church of S. Fidelis, which he gaue to the fathers of the Society, for whom he also founded the Colledge of Brera in Milan, where they read all sciēces, like vnto that which was erected in Rome by Pope Gregory the thirtieth. He likewise built a Colledge for the order of Theatins. Two other Seminaries he built in Milan, the one in the Church and house of Saint Iohn Baptist, capable of a hundred and fifty priests. The other, called Canonically, wherein are resident sixty cleargymē, who study the holy Scripture, and cases of Conscience to become able to take vpon them the care of soules: two others also in the Diocesse of Celana. He erected two Conuents of the poore Clares with the habit of Capucinesses, each containing fifty religious, who leade so holy and austere a life, that all the Citty of Milan hold

hold for assured, to be succoured by their prayers in any necessity. He built also a house with prouision spirituall and temporall for poore maidens, that were left fatherlesse, that so their honesty should be conserued, and two for women which eyther were forsaken by their husbands, or by some meanes had blemished their good name, or were any way in danger of soule or body: and a Hospitall for those that were infected with the plague.

Finally, to omit many more of like sorte for breuities sake, he let passe no worke of charity towards poore and distressed persons of either sex, as well of body as of soule. For exāple, at what time there was in Milan an infinit number of poore beggars gathered together, who were ready to dye for hungar and thirst (the plague being then in chiefeft fury) he caused to be giuen vnto them, all the prouision that was in his house, and after commaunded all his siluer and golde plate

plate to be carried to the kings toy-
ners, and to be stamped into mony,
and giuen vnto them. And moreover
he disfurnished his palace of all the
tapistry, to the very carpets of his ta-
bles, to cloth the poore against the
rigor of the cold. Yea his charity ex-
tended it selfe so far, as to lye him selfe
vpon the bordes, and cause his owne
bed to be carried to the Hospitall.
And further, he depriued him selfe of
the Dutchy of Auriiana in the king-
dome of Naples, valued at ten thou-
sand Ducats yearly mony of Naples,
giuing all that sume vnto the poore,
vnto Hospitals, and vnto other works
of piety: so that one may iustly say,
that S. Charles was much more affe-
cted towards the poore, then he was
towards his owne kinred. Amongst
sixty or seauenty thousand poore per-
sons, sick of the plague, and of other
diseases, one was not to be found that
wanted foode or rayment, so great
was the care & sollicitude of S. Char-
les, especially to those who were infe-
cted

sted with the plague, to whome this pittifull Pastour, did goe in person frō tent to tē to succor & visit thē as they lay in the fields, which visit he often continued till six or seauen houres within the night. And albeith he had in his traine a great number of priests, which he had sent for out of Sauoy, to administer vnto them the holy Sacraments, yet he himselfe also vndertooke the same work so full of perill, as to visit them, and to administer the Sacraments vnto them with his owne hands, making no difficulty to stand by the beds side of those that dyed, and to put them in mind of the mercy of God, and to giue them full pardon in the houre of death.

Great likewise was the temperāce, abstinence and austerity of life of this holy Saint, who first accustomed to fast once a weeke: then twice, and afterwards foure tymes a weeke, and so continued vntill such time, as quite forsaking flesh, wine, and all other meates, he accustomed himselfe to

fast euery day (except holy dayes) taking only a meane refection in bread and water. He likewise got a custome, to eate and to study altogether so to gayne tyme : and many tymes he was found eating vpon his knees, because of his reading of the holy Scripture, which he still did read in that posture of body, to declare the great reuerence that he bare therto. Some tymes he remayned in the Church by occasion of the forty houres prayer, all the tyme that they lasted: and almost in each houre preached to the people, the concourse wherof was great both night and day. To these rigors of fastings, he added the chastisement of his body with whippes & scourges, woare a shirt of haire, slept vpon a bed of straw, or else vpon the bare bordes. He would not in the greatest cold, come neere the fier, and alwaife had his handes bare, so that sometimes the bloud issued from them.

For an euident signe of the sanctity of this seruant of God and in ap-

probation of his great zeale in defending the rightes & priuiledges of the Church, and reforming of corruptiō, crept in amongst the religious and cleargy vnder his care, behold how the hand of Almighty God was very present, assisting him, at such tyme as a wicked Apostata attempted to slay him; the occasion of which crime, was as followeth. This holy Archbishop endeauouring to reforme the order of the Religious called Humiliats (of whome he was Protectour by order of the Apostolique Sea) and labouring to restraine their scandalous liberty, and to reduce them to the first obseruation of their anciēt rule; foure of them who stiffly withstood this reformation cōspired his death, not otherwise able to anoid restraint, by reason of the great zeale and authority of their zealous pastour and protectour. Whereupon one of them named Hierom Farina, for a summe of mony receiued, promised to be executioner of this murder. This fel-

low therefore conducted by the diuell
as a second Iudas, in the yeare 1569.
the 26. day of October, at one a clock
in the night, finding S. Charles ac-
cording to his custome at prayer in
his Bishops chappel, euē as the quier
sung these words of the ghospell; *Let
not your hart be troubled, nor feare you not.*
This wicked murderer, hauing got
on secular apparell approaching
neere vnto the Bishop, shot off a pi-
stoll, charged with a bullet, & sundry
other murthring shot: the bullet
wherof lighted full vpon his back, &
some of the other lesser shot pierced
his garments euen to his flesh, and o-
thers went thorough a table of an
inch thick, and the residue did nota-
bly batter the walls that were before
him. Sodainly all the assistants rose
vp on their feete, and began to be
fore affrighted; he only who had re-
ceiued the blow sitting still vpon his
knees remained in peace not showing
any signe of feare. But because the
blow had made him much to bowe
downe

downward, fearing they should thinke that he were slaine, holding his hādes still ioyned together, he at the last lifted vp his head towards heauen, and hauing appeased those that were present, he ended the prayer he had begun, without so much as once more mouing his body. Afterwards retiring himselfe to goe to rest, he found that his Rochet was soyled with the bullet, and his other garments also, but were not pierced. Norwithāding, there appeared vpon his back a būch of a blewish coulor, like to dead flesh where the bullet had light, which fell at the feete of Saint Charles, as it were for reuerence, not drawing so much as a drop of bloud: which marke remayned vntill his death, for a memory of the fact. The Doctors of phisick, and many others which had seene & cōsidered the place that was shot, iudged that it was a cleere & manifest miracle. In fine the murderer was apprehēded with his foure companions, by the commandemēt of

of the Duke Asburquerque Gouvernour of Milá, by an edict which he published the selfe same night, and shortly after were put to death for their horrible fact.

Having walked in the narrow way of this world, triumphed ouer vices, and adorned himselfe with all the excellent vertues before rehearsed, the houre of his departure approaching neere, he first visited the holy Sudary of our Saviour Iesus at Turino, with a singular & vnspeakeable deuotion, and from thence went to the mount of Varalla neere vnto Nouara, where there is a deuout solitary place of Religious men, and the sepulcher of our Saviour is erected like vnto that in Hierusalem with diuers other monuments of Christs passion, whervnto the holy man was specially deuoted: where he abode the space of fiftene dayes, exercising himselfe in most austere workes of pennance, & redring his soule capable of celestiall glory by a generall Confession of all his life, with many sighes and aban-

dance of teares. But falling sicke by his too much rigour, and feeling that his sicknes increased, he returned towards Milan, enflaming those that went in his company in the loue of God by a burning charity wherwith he was wholly inflamed, and by his sermons which he made of the glory of the blessed, which were so full of fire, and so piercing, that the harts of those that heard him were touched therewith in such sort that from their eyes distilled fountaines of teares.

He arriued at Milā, vpon the feast of All Soules towards euening and hauing passed the day following in holy discourses, and receiued the Sacraments of the Church with singular deuotion and humility (holding his eyes fixed vpon a picture of the sepulture of the dead) couered with a shirt of haire, and with ashes, like vnto another S. Martin (whose vertues he had diligētly imitated during his life) with great tranquility and quiet of body and mind, he rendred his soule

yp to

vp to God, about three houres after
sunne setting, the last yeare of the
Popedome of Gregory the 13. & 47.
yeare of his age. It is impossible to de-
clare what sorrowe what lamentations
and what sighings, the vnexpected
death of this most holy pastor, caused
both in poore and rich. The Church,
deplored her vigilant Pastour; the tri-
bunalls, their incorrupted iudge; the
orphanes, their protectour and de-
fender; and the needy, their most li-
berall benefa&our. Finally, to satisfy
the great deuotion of the people,
which flowed thither on euery side,
it was necessary to expose the body
the space of three dayes in the
Church, to the view of euery one.
The Bishops Pallace was filled with
deepe sighes, the streetes with sobbs,
and the houses with teares & mour-
ning: so that there was not any in so
great a multitude of people, which
did not bewaile the losse of his good
father (for hard it was to iudge, whe-
ther there were more people in the
streetes then vpon the topps of the

houses) and who pursued not his most holy Pastour with complaints and inconsolable sorrow : in such sort, that all the people cryed out aloud, *Mercy, mercy* : every one thinking himselfe right happy, to touch with their beades or Rosary, his venerable body.

The miracles which Almighty God wrought by the intercession & merits of S. Charles, were very many wherof these which follow were in part examined and approved for his canonization. He healed by the vertue of his holy prayer, Iohn Pietro Stopano, at this day Archbishop of Maccia in the valley of Telino, of a deadly disease, being forsaken of the phisicians. By the signe of the crosse, he preserved the Abbot Bernardino Tarusi, and Ioseph Canallerio being drowned in the river of Ticino. By the force of his prayer, he saved from the perill of death, Iulio Homatto, who being on horseback, fell from the top of a most high & horrible precipice.

He

He draue away by the benediction of his hands, diuers diuells who had long tyme obsessed a young youth. With the same benediction he healed in an instant, one Margarete Vertua, who had a double tertian ague for the space of eight moths, & was brought vnto so low estate, that she could not (lying alwayes on her bed) moue so much as any one part of her body. In an instant, he likewise healed by his blessing, a noble woman, of a disease proceeding of witch-craft & diuelish art.

These miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for breuity sake, I will recount only some, omitting the circumstances, which make the miracles the more famous, & declare only the matter it selfe and substance of the things. Dame Paula Iustina Casara, religious in the great monastery of Milan, hauing bene for the space of eight yeares and a halfe paralitique, altogether dead on the

one side, infected with diuers other diseases, and lastly giuen ouer of the best Phisitians of the Citty, finally inuocated S. Charles Borromeus, and that with very great fruit: for as soone as she had made her prayer before the picture of S. Charles, by her sted-fast faith she was healed, the yeare 1601. vpon the feast of S. Ihon Baptist. And at the selfe same instant, fearing to be more slack in giuing thākes vnto the Saint, then he had beene to giue her health, she went forth of her chāber, entred into the Church, and sung *Te Deū*, together with the other religious who were all assembled to see this miracle.

Sister Candida a religious woman of the conuent of Capucinesses in Milan, hauing lyen three yeares sick, and her disease being iudged incurable by the Doctors: hauing receiued the Sacraments ready to dye, arose vp whole and cheerfull from her bed, for that at the same instant, she had made a vow vnto S. Charles,
and

and had caused to be layd vpon her the gowne which he was wont to weare in his chamber: which she the went and carried with her owne hāds into the Church, to the great amazement of the other religious. This happened the yeare 1601. vpon the feast of S. Peter and S. Paul.

In the month of October, the yeare 1604. Philip Naua of Milā, had a sonne borne blind, his interior organs being offended, that there ran downe cōtinually a pricking humor, which had caused to grow without, two strange clods or bunches of the bignes of halfe an egge, vnder the which the eyes were wholly hid and buried. This caused Lucina his mother, seeing the defect to increase frō day to day (the 25. day after his birth) to implore the assistāce of S. Charles, beseeching him, that amongst the many of his miracles, he would restore her infant his eyes, and in particular for the loue of the name of Charles giuen vnto the infant at his Bap:

Baptisme. Instantly S. Charles appeared in a visible forme, and hauing giuen his benediction, restored to the child both sight and perfect health of his deformity.

The like hapned to one Martha Vighia of Milan, who hauing bene afflicted for six whole yeares with the paine of her eyes, and after al sorts of medicins, out of hope to recouer her sight, S. Charles appeared vnto her in her sleep, anno 1601. willing her to goe visit his sepulcher, & so she should returne in perfect health: herevpō she was led by the hand vnto the Church vpon a friday, where she made her prayers; & as soone as she had kissed the stone of the sepulcher of S. Charles, her sight was entirely & perfectly restored.

Candida Francisca, religious of S. Agnes in Milan, hauing kept her bed 22. monthes, was so greatly afflicted in al her body that the Doctors gaue her ouer as a dead woman: the 22. of Iune, anno 1601. holding in her hād
the

the picture of Saint Charles, and invoking him by most vrgent prayers presently all her paines ceased, and at the same instāt, her right legge, which was a handfull shorter then the left, was reduced to the iust length and quantity of the other.

John Iacques Lomari, a gentleman of Milan, had his leggs so grieuouſly eaten and full of holes, that he could not stand vpon his feere, nor goe one step without a staffe: so that the Chirurgions of the Citty sayd, that there was an end of Master Lomari. It chanced one day, that he was more sorely tormēted then ordinary; wherevpon he went to the sepulcher of S. Charles, and besought his helpe. And to the end to obtaine the same so much the sooner, he adiured this celestiall cittizen saying: If thou be that Saint whom al the people doe so honor, obtaine helpe of god forme. So dainly as he had made this prayer, & that he had attentiuely heard the holy Masse, he found him selfe healed

of all his euills, & his soares couerted into sound and liuely flesh the 24. of September 1587.

Thon Baptista Tiron. being a child of fīue yeares old, falling into the riuer of Ticinio, as soone as he had called to memory the name of S. Charles, before whose picture he was dayly wont to make his prayers (instructed herein by his father) this holy Prelat appeared presently in visible forme, who drew him forth of the flood, led him vpon the waues therof aboue a hundred cubits, & brought him safely to the banck, before the sight of sundry persons, who despaired of the life of the child.

Margarer, daughter of Angelo Monti of Milan, came out of her mothers wombe, with her two feet twisted together, so that the soles of the were turned backwards, & the vpper part was vnder. She being six yeares old, and hauing still this deformity, her mother called Militia Verga, carried her to the sepulcher of S. Charles
anno

anno 1601. to craue helpe, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax, & at the same instat, her right legge was set streight and put in his place, and of iust length. By and by after she came againe, & made and repeated her former prayer, and her left legge receiued the like cure: but yet a little marke still remained of the precedent defect, in memory of the miracle.

Ioane daughter of Ihon Baptista Maroni, cittizen of Milan, had from her birth her legges and her feete so exceeding crooked, that she could in no manner of sort walke vpon them: and the ioynts of her knees being out of their place, she could make her legges turne this or that way, as she listed, and easily could cast them vpon her shoulders so that she trayled her selfe whither she would goe, vpon her hādes & knees, with little creepers made of wood. The 4. yeare after her birth, her mother

ther being praying at the sepulcher of Saint Charles, the child received full and entire health in all her members, in the moneth of Iuly 1604.

Anastasia de Magis, of the same Citty, had bene for the space of 36. yeares, obsessed by sundry malignant spirits. And albeit that in so long a space of tyme, she had proued sundry meanes, as Exorcismes and Inuocatioⁿ of other Saints, made many voyages, and pilgrimages, and the like, yet nothing at all did profit her: At the last she had recourse to this holy Cardinall, and as she was in great deuotion before his picture, craving to be deliuered, the 24. of October. 1601. she felt her selfe smitten vpon the breast, and that with so great a stroke that she fell down halfe dead vpon the ground; And remayning so the space of two houres, she arose free from all infection of the diuell, and was neuer after troubled more. The life of this Saint is extracted out of the Italian Abridgment set forth by the very

Reuerend Prelate Francis Penia Auditor of the Rota in Rome, and put into French by Charles de Canda, Prior of Domp-martin, in *Artois*. He was canonized by Pius V. the first day of Nouember anno 1610. & his feast is celebrated the fourth of the same moneth.

THE LIFE OF S. FRANCISCA
*of Rome gathered out of the writings of
 her ghostly Father, and the Acts of her
 Canonization, by Iulius Ursinus of the
 Society of Iesus.*

SAINTE Francisca was borne
 in Rome the yeare 1384.
 her Fathers name was Paul
 de Buxis, and her mother
 Iaquelina de Rosfredeschi, both of a
 noble, and illustrious family, & pos-
 sessed with great riches. She was baptiz-
 ed in the Church of Saint Agnes in
 Nauona. Her parents had a singular
 care to bring her vp in the feare, and
 loue of God: who made the same ap-
 peare, euen in her infancy, what a one
 she should one day become. For not
 only did she reiect those playes and
 toyes, with which children vse to be
 pleased and delighted, but which is
 more admirable, euē in her cradle she
 would neuer permit so much as her

parents, to touch, or handle her, vnles she were first clothed.

Growing more in yeares, she fled from all the pastimes of that age, and delighted only with solitude, by the benefit of which, she applied her selfe to prayer and deuotion, which together with her age so increased in her, that at eleauē yeares old, she discovered an earnest desire to retire her selfe from the world, and to serue God the rest of her dayes in some Monastery.

One day she saw in spirit a beauteous, graue, & noble matrone, fiercely and neerely pursued, by many fearfull & furious Gyants, wherwith she being moued to compassion, prayed for her deliuerance with such fervour, that at last the matrone seemed to be wholly deliuered from the danger of her pursuers: which matrone she vnderstood after to be the holy Church, & the Giants that pursued her, those which at that time had disturbed her peace by a dangerous
Schif-

Schisme.

In another vision her glorious Patron Saint Paul the Apostle, together with the Holy Patriarch S. Benet, & S. Mary Magdalen appeared to her, admonishing her to redouble her prayes and seruour, therby to appease and auert the anger of God, and his plagues (which were already prepared) from falling on the Citty of Rome, to whom she obeyed, with such seruour and earnestnes, that she left not praying vntill she was giuen to vnderstand, that the wrathe of God was withdrawne, and turned from Rome, and from the holy Church.

She had likewise another Reuelation from S. Benet, that she was come into the world to helpe, to the saluation of soules, and that she was the particular giift of God to men in those miserable and wicked times, for the good of humane generation, and that therefore she was to apply her selfe wholly vnto their ayde.

This child admirable in vertue and piety, hauing fought & desired to dedicate her selfe wholly in some Religious monastery to God, at twelue yeares old, by the expresse, and absolute commaundemēt of her parents, was constrayned to espouse her selfe to Laurentius de Pontiano, a Roman Gentleman. After which mariage, she liuing in a House of her husbands, on the other side of Tyber made it knowne, by a great, and violent sicknes that she there had, how gratefull that kind of life was vnto her. Being recovered from her sicknes, she liued as much retired as she could, excusing hir selfe from bāquets and feasts both of parents and friends, and shunning all kind of sports, wherwith others of her yeares and condition, vsed to be much recreated and delighted.

All her delight was in prayer, meditation, and frequent visitation of Churches, where she attended to the Diuine Office & Sermons with great tendernes of deuotion. She exercised

notwithstandinge all those vertues
towards her husband, which were
most rare, or any way commendable
in a wife: but aboue all, obedience,
joynd with such a great respect and
reuerence vnto him, that it is most
certaine, that for the space of 40.
yeares that they liued together, the
peace of sacred mariage was neuer
violated betweene them, by the least
vnkind word: for so perfectly and
wholy had she subiected her will &
desire vnto her husband, that vpon
what occasion soeuer, she neuer see-
med to haue other will then what she
saw to be his. If at any time she were
called by her husband, or by any
other of the house, to put in order
any houshold affaires, she would
promptly leaue her prayers or any
other kind of deuotion vnfinished,
and goe to doe what she was re-
quired.

It pleased our Lord one day by
an especiall miracle, to sheew how
acceptable this her promptitude was.

vnto him : for in saying the Office of our B. Lady, she being called away foure times, and as oftē being forced to leaue off in one, and the selfe same verse, and at last returning, found that verse written in godden letters, which was done by her good Angell, as S. Paul afterward in a vision declared vnto her, by which it pleased our Lord to shew, in what manner we ought to prefer the obediēce which we owe to our Superiours, before his owne seruice.

The holy Sacrament of wedlocke, together with matrimoniall chastity, this holy woman conserued in such perfectiō, that euery one of her acts, was a seuerall testimony of her continency, and purity : especially by the cōtinuall afflicting of her body, with wearing of hairecloth, disciplines, & such like austerities, it was easy to gather in what esteeme she had all carnall concupiscēce & delight. Her austerities were so seuerer, that her husband pittying her great and excessive mortifi-

mortificatiōs, accorded with her, for many yeares before his death, to passe the rest of their liues in perfect continency.

The sight of men not only was vnpleasing vnto her, but also afflicted her; but yet much more the sight of vnchast and dishonest women, whom neuertheles (moued by an ardēt charity) she laboured earnestly to conuert to God, and to retire from their lewd and naughty liues. One day passing towards the Lewes streete, she saw diuers diuells dauncing in a certaine house, & making great cheere, which moued her to enquire of the neighbours who they were that dwelt in that house; and hauing vnderstood that there inhabited two famous Courtesans, who were much frequēted, she perswaded their Landlord to put them out of his house, which was done, and the diuells abandoned their lodging.

The foule Fienns for this cause, & diuers others, were greatly enraged &

animated against this S. and therefore desirous to reuenge themselves, appeared vnto her, some times in the likenes of a man, sometimes of a woman, euer in some or other lasciuious and dishonest manner: whome she made still to depart confounded, and ashamed, through the inuocation of the holy name of Iesus.

But one day especially the diuell being enraged against her, by reason of a notable conquest, that she had gotten ouer him, he brought into her chamber in the night, the body of a dead man, halfe putrified, casting forth a most pestilent and intollerable stinck, which he drew ouer all the parts of her naked bodie, so oftē, that he left her all ouer infected with that most horrible stinke, but especially there remayned a liuely, & loathsome memory in her imagination, that for euer after, she neuer eate without vomiting and loathing; and which is more, she conceyued therevpon such an auersion from all men, that
when-

whensoever she came neere vnto any
afterward she trembled with feare,
and euen supposed then to feelee the
same most loathsome saour.

She desired of God to haue chil-
dren, not for earth, but for heauen, &
therfore when they were borne in
bringing the vp, she was more care-
full to frame their minds then their
bodies, and to teach them the art to
die well, rather then any art wherby
they might apply themselues to liue.
She had one Sonne named Euange-
list, who in his infancy was not only
indued with more then mature wise-
dome, but also with the guift of Pro-
phesy. This child playing one day
with his Father, drew out a knife
from the scabbard of his Fathers
sword, and putting the point thereof
to the reynes of his said Fathers back,
told him, that in that very place he
should shortly after receaue a dāge-
rous wound, as it happened vnto him
in the yeare 1406. in a sedition be-
twene the Romans, and the people

of Ladislaus King of Naples. This Child likewise seeing another time a Frier passing along the way, told him that ere long he should change that habit for a more honorable, which prooued true, for the Frier was shortly after created Bishop.

The Citty of Rome being visited with the plague, this little Saint feeling himselfe stricken with the contagion, and knowing that he should shortly die, made great instance for Confession; after which he told his mother, that S. Antony, and S. Onuphrius, to whome he was particularly deuoted, were come with a glorious company of Angells, to conduct him to heauen, and so this blessed child being only 9. yeares old, with an inexpressible ioy, passed from this fading life, vnto the ioyes of an euerlasting blisse. At the instant of his departure, a little girle them lying sick of the plague in another house, & hauing for a long time before bene speechles, suddenly cryed out, that she saw Euangelist

gelist de Pontiano, with great glory borne vp by Angells into heaven. S. Francisca his Mother praying in her oratory about a yeare after, Euangelist appeared vnto her, of the same statute, and forme (only that he was aboute all expresseion more faire and glorious) as he was when he died, hauing another Child with him of the same age, and no lesse glorious, who declared vnto his mother, that he was placed in heaven among the second quire of Angells, and that the principall cause of his coming was to lead along with him to heaven, his sister Agnes, she being only 5. yeares old, whose place was prepared in heaven equall to his. Agnes therefore shortly after falling sick, her mother saw a faire white doue flying vp & downe ouer her bed, not departing, till this child had rendred her innocent soule, into the hands of Angells.

God had giuen to S. Francisca an Angell, not only to defend and guard her

her from euill spirits, but also to rule,
and direct her in all her actions : he
neuer left her one moment, and by
especiall priuiledge she inioyed the
sight of him continually. He was of
an incredible beauty, a countenance
wondrous gracious, more white then
snow, more ruddy then the rose, his
eyes euer looking vp towards heaue,
his armes crossed on his breast, his
haire long and curled, more cleere &
shining, then the polisht gold, his
robe extended long vnto the ground,
and was for the most part of a pure
white colour, other times skyblew,
somerimes also red. Fro his face pro-
ceeded so great a light & brightnes,
that it often dazeled her eyes to be-
hold it, and somerimes there proce-
ded such beames, that only by their
brighthnes, she saw to read her Mat-
tins at midnight. Her Ghostly Father
comaunded her once to disclose vnto
him, the forme, and shape of her good
Angell, which she did (holding her
Angell by the little hand, & the whilst
looking

looking friendly vpon him) so properly, and so particularly, that therby her Confessor easily perceanted his proportion, not to exceed a child of 5. or 6. yeares old.

If at any time the diuell molested her, either with horrible apparitions to afright her, or by transforming himselfe into some holy shape to delude her, her faithfull Guardiã Angell at the same instãt by the shaking and mouing of his golden locks, would cast forth such comfortable beames, as would make her soule at once both feareles and secure.

On the contrary, if in company of her parents or friends, there escaped from her either any inconsiderate thought, word, or deed, or if she were to sollicitous of her domesticall affaires, presently she might behould this blessed spirit turne away his eyes frõ her, wherby she became to reflect on herselfe, and carefull to examine her cõsciẽce, & so by knowledge of those small faults that had caused his auersion,

sion by this meanes she became daily more wary and vigilant ouer herselfe, euer renewing her purposes to amēd, wherby she recouered the sweet regard of her Angell. If any one in the company of this Saint forgot themselves in doing any thing that was vn-decent, she presently perceaued her Angell, as it were, in horroure of their finnes and imperfections, to close his eyes with his hands.

A Gentlewoman, a deere friend and kinswoman of hers, called Vannosia, being in a desperate sicknesse, had a great desire to eate of a Crab fish, after which Francis carefully seeking, and finding that in that season of the yeare they were impossible to be had, she put herselfe, in prayer, desiring one from God, when behold in the sight of all the houshold, there fell one from the feeling of the Chamber fresh and alive, as if newly taken out of the sea, which she presently prepared for Vannosia, who eating thereof was not only satisfied of her desire, but also perfectly recovered of

her sicknes.

She neuer dismissed any poore from her gate without almes, and once in a great famine at Rome, Andreas her Father-in-law hauing made his provision of an excellent tunne of wine, she being importuned by the poore, & not hauing wherewithall to satisfy them, gaue to all that came of the said wine as long as it lasted. Which when her Father-in-law vnderstood, he was much offended with her therefore, of which she humbly excused herselfe, assuring him that his wine was not spent, but euen as he left it, which to confirm she wet with him downe into the Cellar, where drawing of the same tunne, they found it full of most excellent wine. Whereupon Andreas being not ignorant of her bestowing it, was confirmed of the miracle, and she acknowledging Gods bounty, remayned thereafter more animated to doe the workes of charity.

Another time hauing giuen to the poore a little quantity of corne which she

she had swept from the beames and rafters of her husbands granary, by chance returning thither not long after, she found there fourty measures of fine wheat, neither she nor any other, knowing how it came thither. She vsed to reserve for herselfe those hard and mouldy crusts & chippings of bread, which were appointed for the poore, and in the place therof, would secretly giue vnto them the best and purest bread, that was in the house.

Altkough all the actions of this Saints life, were full of rare examples of Humility, notwithstanding it appeared in nothing more, then in her art and holy subtilty to conceale the frequent miracles that she wrought: for wheras she healed all sorts of diseases by her only touch, yer she would withall apply a certaine ointment to the diseased, which she had made of Mariolane, or Rew, therby to cōceale the miracle, although this ointment for some diseases was altogether vnprofitable, and for many

absolutely hurtefull. She neuer went vested but in course cloth, although her condition was no lesse then Noble. She had a vineyard out of Rome, without S. Pauls gate, from whence she vsed ordinarily to bring fagots made of vine branches (or of other wood which the place afforded) vnto Rome on her head, and there to distribute it amongst the poore, and oftentimes she hath bene seene together with her Companion Vannolia, begging in the Citty from doore to doore, during a great famine, for the reliefe of poore people.

Her patiēce is incredible, in bearing as well the aduersities of the body as of the mind, for when her husband (for being engaged in the ciuill broyles of the Citty) was banisht, and his goods cōfiscated, and her brother-in-law Paulinus sent likewise into a miserable exile, and her sonne Ihon Baptista, taken forcibly away from her for hostage, the spirit of this S. remained victorious and vndaunted, as well in
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the losse of her childrne as of her husband & friends. She prayesd God, in the ruine of so rich & honorable a family so neerly concerning her as that of her husbands did: in briefe, in all the assaults and afflictions with which the diuell assayed her patience, she got the victory, put him to shame & confusion, and euer prayesd God.

She did eate ordinarily but once a day, and then very sparingly, and for the most part fed vpon hearbes or rootes, which she did eate only with salt. She abstayned both from wine & fish, and neuer did eate flesh but in great necessity, and then in very little quantity. She alwayes eate without appetite, for she had so lost and mortified her tast by her cōtinuall fasting and abstinēce, that the most sweetest things seemed to her bitter and vnflauory. When she was not with her husband, she vsed to repose her body vpon a bed so strait, as she might more properly be said to sit and leane, then lye or rest thereon. She vsed to sleepe
in

in her clothes, and that only but two houres in the night, and yet (contrary to the generall custome of Italy) she neuer slept in the day. She girded a sharpe hairecloth vnto her naked body, with a great girdle made of horse haire, that it might the more afflict her: she disciplined herselfe ordinarily with a discipline of six cordes, ech corde hauing a rowell at the end. She vsed also a hoope of iron, which she fastned so straitly vnto her skin, that it became almost buried in the flesh: which hoope & the discipline, her Ghostly Father commaunded to vse nomore, and which, together with her hairecloth, are to be seene at this day in her Monastery.

She made her a cup of a dead mās Scull, for to drinke that little water in, which she vsed for the sustenance of nature, both to diminish the little pleasure she might haue in drinking, by the horror of that spectacle, as also to haue euer before her eyes, the memory and image of death. She had
accu-

accustomed so often, and so violently to beate her brest, that it became hardned like brawne: & if it hapned, that she offended neuer so little, by any one part of her body, vpon the same part would she presently and pittifully reuenge her selfe. And if her tongue had offended, she would byte it till the bloud followed, and so in like manner on any other part or sense.

This Saint went customarily to confession euery Wedensday, and Saturday, and to Communion at the least once a weeke, she visited often the Churches of S. Peter in the Vatican, S. Paules out of the walles of the Citty, our Blessed Ladies *de Ara Celi*, *Sancta Maria Nuova*, our Blessed Ladies on the other side of Tibur, and Saint Cecilies, where desiring one day to communicate, the Priest not approving that married women should communicate so often, gaue vnto her in place of the Blessed Sacramēt, an vnconsecrated host, by which S. Francis

was

was deceaued of her expectation, but not by his imposture: for presently she feeling the want of those interiour comforts of her soule, which she vsed to receaue by the presence of her spouse, knew he was absent, whereof (with a great and sensible feeling of the losse) she complained to Father *Antony de Monte Sabellio*, at that time her Ghostly Father, who thereupon examined the Priest, and he confessed the crime, and humbly begged pardon, and secrecie of the offence.

This Saint being one day retired with her Holy Companion Vannossia, to a hidden Oratory which she had made in her garden, vnder the shadow of an Arbor, being then the moneth of Aprill, it pleased God to shew them both how gratfull their retiremēt, as also their communication together (which was about the withdrawing themselves wholly from the world) was vnto him, by his great bounty, in causing that from
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the Arbor there dropped downe at their feete ripe peares both faire and excellēt, although both out of seasō, & not the naturall fruite of that tree; which they hauing tasted, & finding wonderfull pleasant and delectable, bare the rest vnto their husbands, therby to stirre vp in thē greater deuotion and confidence in God.

After the death of her husband, she retired her selfe into a Monastery, which she had so long and earnestly desired, wherein she attained to a most high degree of perfection, & became a most perfect patterne of all sanctity of life & holines: In so much, that after a while she was chosen Gouvernессe of the whole house, & had many worthy disciples and Virgins vnder her, whome she instructed with such sweetnes, & seruour of spirit, hauing receaued a wonderfull new light, & learning from heauen, that she was a mirrour to thē all. She was very often rapt in extasie, and had therein such sweet and sensible communication
with

with her Lord and spouse Christ Iesus, as was wonderfull; of whome she learned infinite mysteries, and became indued with so diuine and prophetically a spirit, that God gaue vnto her the priuiledge of knowing the state of all such persons soules, as came in her presence.

And thus this Blessed S. heaping vp daily more and more merit, by her great Sanctity of life, she fell into her last sicknes the yeate of our Lord 1440. who by diuine reuelation was admonished of the day and houre of her death. Wherefore she making continuall preparation therto, without any great sicknes of body, when the day came, she heard masse, and communicated, and spent all the rest of the same day in spirituall communication with her sisters and disciples, saying the houres of the Breuiary, Euen-song, and Compline with them: and when the night grew on, she seemed to take her last leaue of them all, and setting her selfe as it were in

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prayer,

prayer, being rapt into an extasy, and talking with her spouse, she pleasantly rendred her holy soule into the hands of her Creatour.

Whē it was knowne she was dead, there was such a wonderfull cōcourse of people to doe honour to her holy body, as was strange: and the miracles that were wrought therat, are sufficient to make a good volume by themselves. Her body was carried to our blessed Ladies new Church, neere vnto Campo Vaccino, commonly called *S. Maria Nuova*, and there with great solemnity and veneration interred, wherat miracles haue bene daily euer since wrought, and the same is greatly honoured and reuerenced, by all the people of Rome euen vntill this day. She was Canonized for a *S.* by Pope Paul the fifth, the 29. day of May, in the yeare of our Lord 1606. Her feast is vsually celebrated vpon the ninth day of March.

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THE LIFE OF THE HOLY
Virgin S. Teresa of Iesus, of the Order
of our Blessed Lady of Mont Carmell, &
Foundresse of the Congregation of the
discalced Carmelites.

IN the famous Citty of A-
uila, in the Kingdome of
Castile in Spaine, was borne
the holy and glorious Saint
Teresa, vpon the 28. of March, in the
yeare of our Lord 1515. Her Father
was called Alfonso Cepeda, and her
mother Batrixe Ahumada. Both were
noble, and excelled in all kind of piety
and vertue; wherein with great care,
they brought vp their children: & in
particular this their yong and tender
daughter.

She being about the age of seauen
yeares, & contemplating of the ioyes,
and glory of heauen, would oftē pro-
nounce to her selfe these words, and
say: O Eternity, Eternity, Eternity! v-

sing also daily many prayers, especially the Rosary, & (by her mothers instruction) made very deuout to our Blessed Lady.

In these her yong yeares, reading in the liues of Saints, the torments, & deaths of the Blessed martyrs, and the glory they had obtayned therby, she iudged that they had gotten heauen at an easy rate; wishing, that she might suffer the like paines, to attaine the like glory. And being inflamed thus with the loue of heauen, and of death for Christ his sake, she instilled the like desire into her yong brother, in such sort, that they determined jointly, to goe together amōg the Moores, that at their hāds they might receaue the crowne of martyrdome. But beginning their iourney; they met with their vncle, who (by intercepting) hindred them, and brought thē back to their parents.

Their intention thus crossed, as they remained in their Fathers house, they passed their time often in the Garden,

Garden, and Orchard, where they would build little houses, like Celles, and Hermitages, and though after the manner of childrē, yet it fore shewed what she should afterward accomplishe, as indeed she did.

At the age of 12. yeares her mother died, whereat being much afflicted, she presented herself before an image of our B. Lady, desiring her to be her mother, whome she euer after found ready with her protection, helpe, and assistance in all her necessities.

Now our Lord began to enkindle in this his seruant, the spirit of prayer and inward deuotion, in so much, that at the age of 20. yeares, she fully despised the world, and desired earnestly a Religious course of life; though her Father out of his extraordinary loue to her, would not consent thereto. Yet she remembring the counsell of S. Hierome, brake violently from all, and entred into the Monastery of the Order of the Incarnation in Auila,

where she passed her nouiceship, with great alacrity and comfort.

Shortly after, she falling into an extreme sicknes, her Father was inforced to couey her into the country, to the house of a phisitian for helpe, But it auayled not, for her infirmity did daily, and diuersly increase, and in such sort, that all being out of hope of her life, the last Sacraments were ministred vnto her, & she lay a dying. At which time she was in a traunce for foure dayes, and comming to her selfe againe, she complained of those, that had called her back from heauē, where she said, she had scene many mysteries, as also the saluation of her Father, & diuers other friendes which should be saued by her meanes, and many Monasteries which she was to erect, and her owne happy death: all which proued afterward true.

After her recouery, by her prayers, she obtayned health for a Religious person of their Monastery, and new amendment of life for a Priest, who
was

was besotted with the dishonest loue of a woman, who had bewitched him with her diuellish inchantments, by a Copper Idoll which she had giuen him to weare, which this holy woman obtrayning of him, cast into a river, whereby he was freed, and lead afterwards a vertuous life, and died blessedly. And for diuers others she obtained health, and many she reduced to vertuous life, by her example and prayers, and by the intercession of S. Ioseph, to whom she was very affectionate, and deuout.

Being on a time at her prayers, she cast her selfe prostrate before a pious Picture of our B. Saniour, beseeching his grace, and assistance, to protect her, from offending him any more: from which time euer after, she found continuall increase of spirituall comforts, and also amendement of her former life. For after this time, our Lord did communicate himselfe vnto her in diuers manners, as well in inward and spirituall comforts, con-

uerling & speaking to her soule, as also by outward and plaine apparitions; guiding, and directinge her with his counsell in all her affaires of difficulty, and speaking to her in his owne voice.

She being once surprised with an extasy, our Lord said to her; *My will is that hereafter thou be not conuersant with men, but with Angells*: which wordes made such impression in her, as from that time, she wholly abandoned the world, and all humane things, & adhered only to God. Our Lord himselfe frō this time teaching and aduising her (her sanctity being suspected by others) what she should say, & answer, to stop their mouths, as shee neuer did. And our Lord said also to her: *Fear not daughter for I will not leave thee.* Frō which time forward, she seemed wholly vnited to God.

Being once in her deuotions, our B. Sauour appeared to her againe, hauing with him S. Peter, & S. Paul and shewed to her first his hands shining

ning beautifully, and after that his face: and thus continued with her the space of three daies.

Also hearing Masse vpon S. Pauls day, our Blessed Saviour appeared to her in his humanity very glorious. And these apparitions of our Saviour at Masse time in diuers formes, continued to her, more then three yeares. These visions being very frequent & increasing, her Confessor, and diuers others grew suspitious, that they might be illusions of the deuill, and she be deceiued: but our Lord himselfe did with his presence and speech to her, both satisfy, and instruct her, how she should stop the slanderous mouths of all. After this a Seraphim appeared to her with a flaming dart in his hand, wherwith he seemed to pierce her hart. so, as from that time forward she remained wholly inflamed with the loue of God, and of which wound she felt at diuers times very sensible paine.

Once in a vision she was taken vp

to heauen, where she saw such miseries, and fulnes of glory and ioyes, as cannot be expressed: Our Lord saying to her: *Consider daughter, how great ioyes worldlings deprive themselves of.* These visions came to her very often, and in diuers kindes: As of the blessed Trinity, of our blessed Saujour, of our B. Lady, of S. Peter and S. Paul, & of the Angels: yea, and these were not only in spirit, but her body also hath bene seene many times eleuated from the ground, vntill through her humility she desired of our Lord the cessation of that miraculous fauour, which he graunted her.

This holy Saint was fearfull herselfe, least it might be a deceit of the deuill, and therefore was content to be narrowly sifted, and examined with all diligence, not only in her Confessions, but also in her life, particuler actions, and proceedings, which were searched, by very many Fathers of the Society of Iesus, and almost by fourty other principall, and the most famous

famous learned men in Spaine, and other Countries, all graue, and reuerend, and the best spirituall Maisters then living: who all allowed and approoued her life, & her proceedings for good and vertuous, free from illusion, or deceit.

After this, the holy Saint beginning to build a Monastery, our B. Lady & S. Ioseph appeared to her, and promised to protect, and assist her, which did encourage her so much, as though she found many difficulties, yet she brought at last to good effect and finished the same. Adding to their former rules, some others concerning Mentall Prayer, and Meditation, all which were approoued by the Popes Holines. And at the end, our Blessed Sauour appeared to her, and set a crowne vpon her head, as a reward of her former trauailes.

She founded diuers other Monasteries after this to the number of seauenteene well knowne, as in Medina del Campo, in Duruell, in Ma-

laga, in Valladolid, in Toledo, in Pal-
strana, in Salamanca, in Alua de Tor-
nes, in Segouia, in Beas, in Seuill, in
Caranaque, in Xare, in Palencia, in
Sorie, in Granada, in Burgos. Besides
these, she founded diuers others, as
namely, fiftene for the discalced
Brothers, all well knowne in Spaine.

In all these her Monasteries she
caused a reformation, with addition
of many good, and spirituall consti-
tutions, all approoued by her Supe-
riours, and confirmed by the Pope.
And during her life time (with her
infatigable labour, and continuall
trauell from one to another) she go-
uerned them all, in most exact obser-
uance of their rules, and exēplar life;
to the great edification of all, & amē-
dement of many in the way of more
vertuous life.

She wrote foure bookes, One, of
her owne life, by commaund of her
Ghostly Father, one, *of the way of Per-
fection*, one, *Of the inward Guard*, and
one, *Of the Foundation of her Monasteries.*

And

And afterward three other bookes, contayning relations of her life, and of deuout prayers. All which said bookes, being approoued both by the Inquisition, and the graue, & learned Father aforesaid, her Cōfessours, with diuers others, and being sound and Catholike Doctrine, and full of diuine learning and wholesome precepts, were thought good to be translated into diuers languages, that others reading her holy life, & following her cōfells, might profit therby, and increase in vertue, to the saluatiō of their soules, as very many haue done, by her meanes, as was before shewed vnto her in a vision.

The vertues of this Saint, were very many and manifest, and great store of examples there be therof in euery kind, though for breuity sake, I will but touch, and only name a few of them. First she was so carefull in obseruance of the Commandements of Almighty God, as her Confessour thought, she neuer committed any mortall

mortall sinne. Her obedience was extraordinary to all her Superiours, and Prelats, in all things, both humane, & diuine. The giift of Chastity, giue her by our Blessed Saviour, was such, as she was surnamed by her Confessors: *The treasure of Virginitie*. And the purity of her mind appeared well, by the vncorruptiō of her body after her death, and by the modest obseruances she appointed for her Nunnes, as the couering of their faces with a veile, their strict inclosure, their silence, and other the like.

She had a great loue to pouerty, praising it, and commending it to her Nūnes, & that not only in their holy estate, in hauing their meanes without certainty of maintenance, and their house without rent, but also in their habit, which she chose to be very meane. Yet principally she commended and preferred inward pouerty of spirit, wherein she was a rare, and exemplar patterne to all.

In taming of her flesh, she was very
rigo-

rigorous, and austere, for besides her spare diet, she vsed sharpe disciplines, sometimes with cordes, with keyes, with Iron chaines, wearing continually a hairecloth next her skin, and ordaining her Order to be one of the strictest in the Church of God. And if any meate was made something more dainty by the fire, as either roasted, or baked, she would refuse it, saying: *Meate is to nourrish our bodies, not to delight the taste.* Her sleepe was seldom above three houres in a night, all the rest she spent in prayer.

In humility she excelled, giuing many worthy testimonies thereof, in diuers places both at Rome and abroad, seruing all the rest of the sisters (by her good will) in the lowest, and basest Offices in the house. Her courage was great, as appeared by her continuall travells, and troubles, in erecting Monasteries, which yet at last she alwayes brought to good effect: Besides the often apparition of deuills, which she feared not, but
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ever chased away from her, even as flies.

Such was her admirable patience in all crosses, and afflictions, as she tooke great ioy, & comfort in suffering them, hauing an ardent desire to die for Christ his sake, and hauing these wordes often in her mouth: *O Lord graunt me either to die, or at least to suffer for thy sake.* In her body, she suffered long and grieuous sickneses and infirmities, besides her continuall trauaile, and toyle. In her reputation & honour she suffered great dettiment, and no lesse inward spirituall combats and desolations in her soule. To speake of the wonderfull Prudence of this holy Saint, in gouerning of her many Monasteries, of her simplicity, & sincere vertue in religion, and aboue all, her extraordinary deuotion to the Blessed Sacrament of the Altar, and her other vertues, wherein she did excell, and was so exemplar, it would truly fill whole volumes.

The same may be said of her diuine

nine contemplation, of her eminent Faith, of her Hope, of her enflamed Loue to God: of her Charity towards her neighbour, of her forcible, & perswasive vertue of speech, her grace of interpretation of Scriptures, and Prophecy, and in discerning of spirits. And for all these her vertues, seruice, and loue vnto our Lord, it may well cause admiration in vs to consider his reciprocal loue, and his continuall, high and diuine fauours done vnto her: His often consolations to her soule, and inward spirituall apparitions, as also corporally and frequently in diuers formes and manners, instructing, and directing her from time to time, how she should proceed, in all her affaires of importance, best to his liking and seruice: As also dictating to her with his owne voice, the very words she should speake, to satisfy doubts, and answer all objections.

She had an extraordinary giift in healing of the sick of all infirmities by her prayers, and working other miracles

cles so vsually, & as I may say familiarly, as it seemed our Lord neuer denied her any thing that she requested of him. The aged, & weake body of this holy woman, almost spent and worne out with continuall trauell from one Monastery to another, being now at Burgos, and foreseeing her end approaching (which she had prophesied 8. yeares before) hastened towards Auila, where she was borne, desiring to end her daies therein in her first owne House. But reposing (as she travelled) at the house of the Duchesse of Alua, she was enforced there to make stay, partly by her importunity, as also by reason of a feuer she had which continued with her, & increased so incessantly, that at the end of three dayes, hauing receaued all the rites of the Holy Catholike Church, recommended her selfe to God, with many deuout prayers, and ginen many hollesome precepts and admonitions to those that were present, to their great cōfort, & edification;

tion, with a ioyfull, and peaceable serenity of mind, she sweetly yeelded vp her soule to her beloued spouse & Sauour, vpon the 4. day of October, being the feast of S. Francis, in the 68. yeare of her age, & 47. of her being religious.

It pleased our Lord to shew the holines of this Saint by some signes at her death, & by many miracles after. For at the instant of her death, a certaine Religious woman, saw two starres to descend vpon her Cell. Another sister saw a bright starre shining ouer her Monastery, & another starre at the window of the chamber where she died. A Religious man in Valladolid saw (at the instant of her death) the heauens open, and a glorious way prepared, wherby a soule ascended. The prioreffe of Segonia, smelt in her Cell a most sweet odour at the instat of her death, with an extraordinary light. Another Prioreffe in Paris saw our Sauour ascend to heauen with great glory, & many Angels,

gells with him. Another sister saw a white douer ascend from her mouth. All her Conuent at the instant saw a great light, and felt a very sweet smell, filling the house: as also from her habit, and all things that she had touched.

The body of this holy Saint lying faire, fresh, and liuely, as though she had bene yet living, a certaine Religious mā came, and touched with her handes his head, and eyes, and presently recovered of two infirmities which he had in those parts. Another Religious woman kissing her seete, recovered her smelling which she had lost. And that night after her death, she appeared to diuers Religious persons.

After that her body had bene by many and with great deuotiō visited, she was with great solemnity, & due reuerence enterr'd. Her habit, and all things that she vsed, be kept still in Alua, with great reuerence for holy Reliques, and many miracles haue bene

bene wrought by them.

This holy Saint appeared to diuers after her death: and first, to one Mother Antonetta, in Granada, she wing her the glory that she was in, and encouraging her in her vertuous course of life. Also to a Religious woman in Auila, she appeared in great glory. She appeared also in Segouia (with a sweet odour) in the midst of the Quier, with a rich crowne on her head. And to the Earle of Osorne, to the Bishop, and diuers others there.

The miracles after her death were many. As the miraculous incorruptiō of her body. The pleasant odour, and sweetnes therof, filling the place where it was kept, is also of her habit, cloathes, and all things she had touched. By which (being religiously kept) many of sundry infirmitie were healed. Also there was a pretious oyle, or liquor, that distilled continually from her body, and frō every small part therof, though separated a sunder, whereby many miracles were done,

done, as appeareth by one of her hāds that was carried by the Prouinciall of her Order to Lisbon, and by one of her fingers at Malaga. Also a linnē cloth died with her bloud, continued pure, and fresh, wherby many miracles were done, in diuers places, and in diuers manners.

Don Aluarez de mendoza Bishop of Alua, hauing in his life time built a faire chappell, with a Tombe therein for himselfe, an (by a fore-contract with the Prouinciall of her Order) another by it for this holy Saint, and hearing now of her death and buriall, made suite jointly with the people of the towne to the Prouinciall for her body, which not being obtrayned, she was translated to Auila in the moneth of Nouēber 1585. with great sollemnity, and ioy. But the Duke of Alua, and Ferdinand of Toledo Prior of S. Ihons, made suit to Pope Sixtus V. for her returne to Alua where she died, which he graunted, and so with greater ioy, and applause she was brought

brought back to Alua the 23. of August 1586. where she remayneth, and God by meanes of this his seruāt doth worke many miracles, even to this present: as is daily seene by those that be deuout vnto her, and frequent her sepulcher; the which hath bene adorned & enriched with many great gifts, and pretious Iewells, of many of the greatest Princes, and Religious Bishops, and Persons of Spaine, and Christendome. And after all due diligence, and examinations of her life, and miracles made, as in such cases appertayneth, she was Canonized for a Saint by Pope Gregory the XV. vpon the 12. of March 1622. But her feast is celebrated vpon the 4. day of October.

To rehearse the manifold exāples in euery of her seuerall vertues, the frequent apparitions of our Blessed Sauour, and other Saints, her visions, raptures, and miracles, according to the truth thereof, and her desert, I should neuer be able to say inough,
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all the aforesaid things being so certaine, and so well knowne in Spaine, as they be yet fresh in memory, and many are yet living that knew her well, and were present, and eye witnesses to all that which is here writtē of her. And he that shall read her life written by herselfe at the commaūd of her Ghostly Father (translated lately into English) and also her life writtē by Brother Ihon of S. Ierome, and Brother Ihon of Iesus Maria, of her owne Order, from whence this is extracted may be there further satisfied with examples in euery kind: these things being heere only touched for breuity sake, as a taste, out of abundance. God graunt that we following her heavenly documents, & instructions, & imitating her vertuous life, may by her intercession merit to come to that heavenly glory, which she, with her deere spouse Iesus, now enioyeth. Amen.

THE LIFE AND VERTVES OF
Blessed Lewis Gonzaga of the Society of
Iesus: taken out of his history written at
large by Virgilius Ceparius of the same
Order.

BLESSED Lewis Gonzaga was borne in that part of France which lyeth beyōd the Alpes, at the Chastle of Castilion in the Diocese of Brixia, in the yeare of our Lord 1568. of Ferdinand Prince of the Empire, and Marques of the aboue named Castilion, and of Martha Tana Sanrenia no lesse Noble, as the Inhabitāts about the Alpes can testify, and vertuous, as appeareth in that euen from the first day of her mariage, she began to pray like another Anne, not for feare of barrennes, but for the glory of God, that it would please our Lord to send her a sonne, that in some Religion might

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wholy dedicate himselfe to his holy seruice. And so it seemed that God Almighty therfore vouchsafed to send her this Samuel, permitting him to haue a dangerous entrance into this world, that he might the sooner marke him for his owne, with the character of Baptisme, which by the Phisitians aduise was giue him before he was halfe come forth of his mothers wombe; but the danger of this passage at length by the intercession of our B. Lady was taken away, although for a space there remayned some feare and doubt, whether he were alieue or dead. | For he lay still without mouing for the space of an houre, whē, to shew that he was alieue, he gaue one little cry only, & so gaue ouer, and neuer vsed to cry any more as other children are wont to doe; a presage doubtlesse of his future behaviour and conditions, which were alwayes most gentle, mild, and courteous.

After his mother had brought him vp in all piety and feare of God, vnto

the age of five yeares or thereabout,
his Father desiring to traine vp his
sonne in warlike affaires frō his very
cradle, tooke him away with him to
a towne called, *Casall the greater*, in the
Territory of Milan, where when-
soever he mustered his souldiers, he
made him march before them in
light armour, with a little speare vp-
on his shoulder. From hence the
Marques his Father being to march
with his army to Tunis a Citty in A-
frike, sent Lewis backe to Castilion,
where growing now towards seauen
yeares of age, at which time children
begin to haue discretion to discern
betweene good & bad, he withdrew
himselſe by little and little from the
conuersation of souldiers, and began
to apply himselſe to the seruice of
God, saying euery day at home vp-
on his knees the prayers which are,
The Daily Exercise, together with the
seauen Penitentiall psalmes, and the
office of our Blessed Lady, with so
great seruour and care that he neuer

omitted the same were he neuer so sicke: and was wont to call that, the time of his conuersion.

When the Marques came home, and saw his sonnes warlike audacity, changed into a pious and prudent modesty, he reioyced exceedingly to see how wise and discret an heire he should haue to succeed him in the gouernement of his subiects. But Lewis his intentions were leuelled at a farre higher marke, which he was not afraid now and then to signify vnto his mother; who albeit she desired nothing more, then that one of her sonnes should become a Religious man, yet was she halfe afraid to heare her eldest sonne and heire, talke of taking that course of life, much more to persuaade him to it.

Not long after, the Marques vpon some occasion going to visit the Duke of Florence, tooke both Lewis and his younger brother with him; and there set them both to schoole, to the end, that in that Great Dukes court, they might not only learne

good manners, but other sciences also. Lewis at the age of nine yeares being left there by his father, began to exercise himselfe in all kinde of vertues, especially of Chastity and purity, wherof, out of the great deuotion he had conceaued towards our Blessed Lady, he made a vow to keepe the same perpetually, before an Image of hers which the whole Citty hath in great deuotion. He heard Masse euery day, and besides masse vpon holy dayes, he alwayes was present at Euensong. And although he knew not yet how to meditate, yet he neuer let passe the daily Exercise, and other Offices which we haue spoken of before, rising to say them euery morning, as soone as it was day. Heere finally he began to wayne himselfe from all kinde of pleasures, and pastimes eschewing all conuersation that might giue him occasion to speake the least idle word; for he had now begun to frequent the Sacrament of Pennance

with much seruour. And so euer after he was wont to call Florence, the mother of his piety and deuotion.

Two yeares being now past in Florence, Lewis and his brother taking their leaue of the great Duke, with Order from the Marques, went to liue at Mantua, where he came to take so great delight in abstinence and fasting, which was for a time prescribed him for the health of his body, that afterwarde to the great damage of the same, he could not be dissuaded from vsing still the same medicine for the good of his soule. Here now as he began to thinke with himselfe, how he might make all his inheritance ouer to his Brother, and take vpon himselfe an Ecclesiasticall kind of life, being called home from the heates of Mantua at the age of twelue yeares, he receiued of our Lord the gift of prayer and contemplation, and by aduise of Saint Charles Borromeus Cardinall, then visiting that Diocesse, he began

to frequent the holy Communion, with exceeding great deuotion. But his stomacke now with praying and fasting was growne so weake, that he was scarce able to digest any meate at all. Wherefore his Father sent for him to Montserrat, to see if by any meanes he could draw him a little from that austerity, that he might recouer his health. But Lewis there for the space of halfe a yeare could take pleasure in nothing but in his former exercises, vsing for his pastime only to visit holy places and Monasteries, flying from the conuersation of all but Religious mē, by whose examples he was so efficaciously moued, that he fully purposed to take vpon him some Religious habit or other, although, being not yet full thirteene yeares old, he had not yet determined of what Order he would be.

In the meane time being returned home againe with his Father to Castilion, he went forward excee-

dingly in all kind of vertues, especially in extraordinary abstinence and mortification. From hence not long after as he trauailed into Spaine in company of his Father, and other noble Italians, he neuer omitted his accustomed contemplations and holy Exercises. But he so behaued himselfe for the space of two yeares and more that he liued in the King of Spaines Court, that no Prouerbe was so much in the monthes of the chiefeſt Coutiers, as that *the younger Marques of Castilion*, seemed not to be made of flesh and blond. Such progresse had he made in the contempt of all worldly honours and pleasures.

Heere how Lewis being at the age of fisteene yeares and an halfe began to feele in himselfe so ardent a desire of forsaking the world, that after many dayes, commending the matter to God Almighty in his prayers, it pleased his diuine Maieſty by a voyce from heauen, to giue him

him a particular vocation to the Society of Iesus. Which thing his Ghostly Father vnderstanding, ap-
proued his good intention, so that it might be put in execution with the Marques his Fathers leaue. Where-
vpon Lewis hauing first told his Mother (who with a ioyfull hart soone offered vp her Samuel to gods holy seruice) without delay went vnto his Father, and with all humility and reuerence declared his mind vnto him. At which the Marques was so enraged, that he bad him either get him gone, and talke no more to him of any such matter, or he would cause him to be whipt presently. To whome Lewis very modestly answered: *Would to God I might receaue such a benefitt, as to suffer that for his sake,* and so departed from him. And after a long triall by which he was vndoubtedly confirmed it was from God, and seeing his Father still remayned inexorable, he going one day to the Col-

ledge of the Sociery, (as at other times he was wont to doe,) to visit the Fathers, he desired his younger brother and the rest of his acquaintance that were with him, to goe their wayes home, and leaue him, for that he did not meane to stir one foot out of that place.

Now, the Marques his Father seeing the firme resolution of his Sonne, with much a doe perswaded him not to enter into Religion in Spaine, but to stay till they returned home into Italy, and that there he should haue his owne will accomplished. As soone as they were arriued in Italy, Lewis claimeth promise of his Father, but he thinking by that and other delayes, to make his vocation at length wax cold, answered that he could by no meanes condescend vnto his request, before that he and his brother, had saluted all the Princes of Italy. Which Lewis hauing performed, returning home found his Father more
obstinate

obstinate against him then euer he was before. In so much that after he had indeuoured all he could, by meanes of diuers graue Bishops and Prelates to dissuaded him from that course of life, finding at last to be true which a certaine Cardinall, whom amongst others the Marques had sent vnto him, afterwards confessed. *Diaboli partes apud hunc Adolescentem agendas mihi imposuerunt. Eas, quia necesse erat, quanto potui studio & ingenio sustinui. Verum nihilum profeci, stat immotus: percellere nequit.* They made me play the deuills part and tempt this yong man with all the wiles and allurementes which I could possibly invent. But I preuayled nothing. He stands altogether immoucable and inuincible: he cannot be daunted. After (I say) that the Marques saw the matter came to that passe hauing sent for Lewis and examined him by himselfe, with an angry countenance, & sharp words as he lay in bed sicke of

the goute, he biddeth him get him out of his sight.

But hearing, that his words had made him leaue the house & recollect himselfe in a Monastery of Franciscans, he sent for him home againe and did so bitterly reprehend him for it, that Lewis euery day, as one in great anguish and trouble of mind, to see his Father so to crosse his holy intentions, casting himselfe downe prostrate before a Crucifix with many teares and cruell disciplines, began to act such a bloudy Tragedy vpon himselfe, as those which beheld him thorough the chinkes of his doore, could not endure so pittifull a sight. In so much that the Marques himselfe not be- lieuing others report, being brought vnto the doore in his bed, and seeing it mith his owne eyes, was so amazed and moued to pittie, that without any more resistance, he wrote vnto Scipio Gonzaga then Patriarch of Hierusalem, to offer
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his Sonne vnto Father Claudius Aquauina, Generall of the Society of Iesus, who willingly accepted of him, and after admitted him by a letter, which was the answer to one that Lewis had familiarly before written vnto him, to thanke him for so great a benefit.

But this was not the end of Lewis his persecution; for the Marques not content with employing him for nine monethes after, about certaine affaires at Milan, which Lewis, by reason of his Fathers sicknes, and to giue him the greatest satisfaction he could, with no lesse speed then prudence dispatched; not content I say with this (when the writings and all were come, with letters patents from the Emperour, so that Lewis seemed to haue nothing else to doe but by deliuering the writings to his brother to definherit himselfe, and so depart in peace) he came to Millane, and raysed another
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tempest against him, so much the more terrible, by how much he himselfe (besides many others) did sundry tymes more earnestly plead his owne cause before him, with such speeches as we may imagine the passionate affection of a Father, overflowing with tender loue towards such a sonne, could afford.

But seeing all his labour to be in vaine, he caused himselfe to be carried in a chaire into the house of the Society of Iesus, and there sending for a graue Father of account in that Citty, he declared the matter vnto him, concluding that he was determined to stand to his iudgement, vpon condition that he would there in his presence examine his sonnes vocation, and vrge him with all the reasons he could deuise, to auert him from his purpose. To be short Lewis was called, and the Father in all sincerity, and with all severity set vpon him,

him, and did the best he could. But Lewis gaue so good satisfaction to all the doubts and difficulties which were opposed against him, that the Father after great admiration burst forth into this verdict: *Aequum postulas, Domine Aloysi, aequum postulas; neque dubium esse potest quin sit ut dicis. Mihi quidem stimulos admonisti, neque ullum praterca quarendi locum reliquisti.* Which is as much as to say, as that there could be no more doubt, but Lewis his petition was iust and reasonable.

The Marques also being for this time fully perswaded to grant the same, returned home to Castilion, and Lewis presently, (all thinges being put in good order,) followed him: and after he had with an vndaunted courage passed one brunt more of his Fathers fury, at last taking his leaue of Cast lion (all the people with many teares lamenting their owne losse, and exceeding sory for that they were not worthy

whorthy of so good and gracious a Lord) he departed with his Father to Mantua : where in presence of other Noble men that were to be witnesses of the deede , hauing renounced his title of Marques , and cast from him all other ornaments and roakens of that dignity , he went immediatly , and the same day put on the habit of the Society , which he had before prepared and brought ready with him. And hauing spent a whole day in taking leaue of his father and mother , the next morning he tooke his ioyfull iourney towards Rome. He was scarce lighted from his horse in Rome , when going immediatly to the house of the professed Fathers , he cast himselfe downe prostrate at the Generals feete , professing and acknowledging to be his Subiect . Then with his leaue , he went to visite the holy places , to salute his friends , and other Princes there , and to receiue the
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Popes benediction. All which being dispatched, vpon Saint Catherine the Virgin and martyrs day, at the age of seauenteene yeares, eight monethes, and six dayes, he entred into the Nouiciate of the Society of Iesus at S. Andrews in Rome, with as great ioy and iubily of heart, as if he had entred into a paradise of all delights and pleasures, giuing immortall thanks to God, for bringing him out of Ægypt, into that Land of Promise, flowing with milke and hony.

Heere now Lewis hauing passed thorough all kind of exorcises in Humility and Obedience, with great admiration of all, almost the space of a yeare, was sent to Naples to recouer his health, and to make an end of the course of Philosophy, which he had begun at Milan. But after halfe a yeare, finding by experience that that place, nor ayre agreeede with his health, he was called backe againe to Rome, and sent

sent vnto the Romane Colledge, where he defended his Philosophy publikly with great applause, and so proceeded to heare his higher courses of diuinity. After he had liued now two yeares in the Society, vpon Saint Catherines day, being the day on which first he entered, he also made the three vowe of Pouerty, Chastity and Obedience, as the custome is. For albeit he had not spent all this time in the Nouiciate, yet God by his holy grace did so supply in his soule the want of that time, which the infirmity of his bodye tooke from him, that wheresoeuer he liued all his life after, he remayned still as it were a Nouice.

The next yeare vpon the eight and twentieth day of Ianuary, he began to take Ecclesiasticall Orders, and by the 26. of Frebruary he had receaued one after another, vpon seuerall dayes, all those which are called the Minores, or inferiour Orders.

Orders. The yeare following, he was sent to Castilion and Mantua, to compose certaine contentions and debates betweene his Brother the Marques (his Father being now deceased) and the Duke of Mantua, which if he had not, by the great authority, which for his sanctity he alwayes had amongst them, taken vp and decided, would haue cost much bloudshed on both sides.

The next yeare he withdrew himselfe, with order from his Superiours, to Milan, where it pleased God to reueale vnto him, that the houre of his death approached, with which reuelation he returned ioyfully to Rome, with his thoughts so fixed on heauen, so dead to the world and to all worldly thinges, that he appeared rather as one dead, then living: his only sight stirred vp deuotion in others, and his very wordes incited his hearers to the loue of God: In fine, he was in the estimation

tion of all, a liuely patterne of all perfection.

In the yeare 1591. the Cittie of Rome was sorely visited with a mortality, by reason of the multitude of poore people that were enforced by a former famine, to repaire thither for to begge their sustenance, at which time the Generall and others of the Sociery, enforcing themselves to the ayde and succour of the poore, besides the large almes that they daily procured for them, they laboured the foundation of an Hospitall to relieue and cure the sicke, which were in great number visited, with sundry dangerous and infectious diseases, where those of the Sociery attended them with great diligence and charity; of which number Lewis by much importunity obtained of his Superiours to be one, where he serued the sicke with wonderfull deuotion, humility, and charity, exercising himselfe ever most willingly about those that were
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the most loathsome and dangerously infected. In this imployment, he together with many others of the Society, got that infection wherof afterwards he died, which he feeling, and knowing that our Lord was pleased to doe him that fauour, to deliuer him from the prison of his body, and to take him to rest, he reioyced exceedingly, giuing God most humble and hartty thanks for so great a benefit, and the more, for calling him, in such an age and before he was Priest, whereby he esteemed himselfe secure of rendring accompt, either for the vnprofitable expence of many yeares, or the abuse of so great a dignity. He made a generall Confession, and hauing receaued his Viaticum, and Extreme Vnction, he attended the houre of his death: neuerthelesse it pleased our Lord that the seauenth day of his sicknesse the fury of it ceased, and there remayned only a gentle feuer which held him three mon.

monthes, in all which time he neuer willingly entertayned discourse of any thing but of heauen, and heauenly thinges, in so much that we may say (as it were) he had sent his hart before him.

He being by little and little sore weakened by the feuer, it pleased our Lord to reueale vnto him the howre of his decease : wherupon with great signes of ioy, he said *Te Deum laudamus*, and tould those that were about him, that he should dye on the Octaue of the feast of the Blessed Sacrament, notwithstanding on *Corpus Christi* day, as also during the Octaue, he seemed so well to recouer, that on the Octaue day they said vnto him. That he should rather thinke of his recovery, then of his death that day, since there appeared no danger at all. To whome he quietly answered : *The day is not yet past, I shall assuredly dye this night.* The euening being come, the Prouinciall came to visit him, who

who demaunded of him how he did? Lewis answered. *I goe Father. Whither said the Prouinciall? To heauen* (answered Lewis) *I trust by the great mercy of God, if my sinnes doe not hinder me.*

Pope Gregory the fourteenth, hearing that he was in the Agony of death, sent vnto him his benediction, with a plenary Indulgence of all his sinnes, and drawing towards his end, he desired earnestly to take a discipline, or at least (by reason of his owne weakenes) that one might be giuen him vpon his backe: which being denyed, he humbly beseeched leaue of Father Prouinciall that he might dye vpon the ground, so great was his feruour and desire of suffering, even then when his sicknesse had rendred him almost incapable of sufferinge. In briebe, after that he had taken leaue of the Fathers and Brothers of the Colledge with many teares, he entred into long and sweet interiour Col-

Colloquies with our Lord, kissing often a Crucifix which he held in his handes, with his eyes fixed thereon, and often calling vpon the holy name of Iesus, he rendred his soule to rest on Thursday at night, being the Octaue of the B. Sacrament, the one & twentieth of Iune, in the yeare of our Lord 1591. and in the three and twentieth yeare of his age, three monthes and eleauen daies, after he had bene of the Society five yeares, and almost seauen monthes.

He was interred in the Chutch of the Annuntiation in the Roman Colledge, with so great concourse of people, not only of those of the Society and Schollers, but also from the Court and Citty of Rome, that not without great difficulty could his body be buried, euery one struiuing to kisse his handes, and for some relique of him; some cutting his haire, others his garments, others euen his fingers ends. He was put into a Coffin, and laid in the Chappell of the Crucifix, and

and from thence in the yeare of our Lord 1598. he was remoued to a more eminent place of the same Church; finally the thirteenth day of May in the yeare 1605. he was solemnely translated with musicke, and lights, into the great Chappell of our Blessed Lady in the same Church, and there placed in the wall neere the right side of the Altar. This translation was caused by reason of the many miracles that it pleased our Lord to worke by him, in diuers places, and the multitude of people that came dayly to his Tombe to offer vp their vowes, which exceedingly increased the deuotion of the people, and the concourse to his B. Reliques; which was a thing so celebrated at Rome, that Pope Paul the fifth, in the month of Septēber 1607. gaue order, that an inquisition might be made of his life and miracles for his Canonization.

Among the many miracles that haue bene wrought by the intercessiō

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of Blessed Lewis, there be forty and foure approued and recorded, which he hath done in the State of Castilió, his owne proper Countrey and patrimony, where his Image is placed on an Altar with twelue lamps before it continually burning, besides the other innumerable lights which the peop'e daily offer vnto his honour, and before the same are hanged on the walles more then three hundred votiué Tablets, offered in remembrance, and for deuotion, of his miracles.

Our Lord in diuers other places hath likewise shewed forth his wonders by the meanes of this blessed Saint, rendring health to diuers dangerously sicke of feuers, and other diseases, restoring the blind to sight, the deafe to hearing, helping of women in the perill of child-birth, with many others, which are all at large recorded in the Booke of his life, out of which I will only rehearse briefly these few that follow.

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In the yeare 1593. his mother being in danger of her life, hauing receaued the holy Sacraments of Communiō, and Extreme Vnction, her sonne appeared resplendent and glorious vnto her, with the comfort of whose presence she presently began to amend, and in few dayes recovered her perfect health, which was the first miracle that it pleased God to worke by him after his death.

The Duke of Mantua, comming to Rome in the yeare 1605. visited with great deuotion the tombe of his Cousen Lewis, and had there giuen him (by his Brother Francis Gonzaga, the Embassadour for the Emperour) a relique of his, with which returning by Florence, to Mantua, he was taken with a grievous paine in his knee, which had long & sorely vexed him, to which applying this holy Relique of B. Lewis, he was presently cured: the which was testified by his owne letter, written backe to Rome to the Marques his Brother.

He had likewise the giſt of Propheſy, & foretould vnto his mother, that his Brother Francis (who was the youngſt of his Brothers) ſhould be the Rayſer vp and glory of their Houſe, which proued true; as likewise diuers other things which he foretould.

Who ſeeth not in this life, and admireth not the bounty and liberality of our Lord, who had ſo filled with his grace, this Bleſſed young man, whome he made choiſe of, even from his mothers wombe, to render glorious both in heauen and earth? How great ſpirit in ſo young age, what recollection in ſo many troubles, what mortifications in the miedest of pleaſures and delightes, what humility in greatneſſe, what miſpriſe of all worldly thinges, and earneſt ſeeking after heauenly? To what greater degree of perfection can a ſoule ariue in this life (beyond the preſeruatiō of the grace receaued in Baptiſme) the not to feele in their body the tentations of the
flesh,

flesh, not to suffer in prayer distractions of thoughts, and to live on earth, as an Angell in heaven? All which vertues are apparāt to haue bene eminent in this blessed young mā, whose life we all ought to imitate, to the end that imitating his vertues, we may be also made partakers of his rewards and merits.

He was Bearified by Pope Paul the fifth, by whome leaue was also granted to say masse of him. His feast is kept by the Fathers of the Society of Iesus, with great solemnity; & plenary Indulgence, and in the Diocesse of Mantua, is for the most part, kept holy.

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THE LIFE AND VERTVES
of B. Stanislaus Kostka, of the Society of
Iesus, abridged out of his life, written by
Peter Rybadeneira and others, of the
same Society.



BLESSED Stanislaus was borne in the Kingdome of Polonia, in the yeare of our Lord 1550. in a Castle of his ancestours called Kostkowo. His Fathers name was Iohn Kostka, his mothers Margaret Keysban, both Illustrious, and of the principall houses of that Kingdome, but much illustrated by this, that neuer any of that house was tainted with heresy. Out of their family haue issued diuers Lords, Palatines, Electors, Senators, Captaines, Bishops, and other of great dignity in that kingdome. God blest them with diuers children, and amongst others with this Stanislaus, who hauing laudably passed his infancy at home, was sent by his Father, being the but thir-

teene yeares of age, together with another of his Brothers, elder then he, to Vienna in Austria (where the Emperour Maximilian, at that time kept his Court) for to study there, in the Colledge of the Fathers of the Society of Iesus, which was at that time very famous for the education of youth.

Stānislāus studied so diligently there, being of an excellent wit, that he surpassed all the rest of his School-fellowes, of whome for his gentlenes & modesty he was generally beloued. Euery morning before he went to schoole, and euery euening after he came from schoole, he vsed to make his prayers in the Church of the Society. He auoyded all ill company, all conuersation with Libertines, or any other thing that had not the odour of deuotion. With all diligence he was a great loue of silence, and neuer spake but what he had first well weighed & considered. He was modestly cheerful, and cheerfully modest, & affable. He conuersed most willingly with

those that were simple and sincere: he was very compassionate, and succoured to his power, all those that were in neede or extremity: he was euer the first vp (of his school-fellowes) in the morning: he contented not himselfe with hearing one masse daily, nor on feasts with fewer then all he could possibly heare. He went meanelly cladde, and for all the cold season (which in those parts is very bitter in the winter) he neuer wore gloves, nor would euer vse the helpe of any seruant, vnlesse when he was commaunded by his maister, or brother. Almost all his Orations and Declamations that he made, in the exercise of Eloquence, were in the praise of the glorious Virgin Mary, to whome he was singularly denoted. He said euery day his Beades: he prayed not only many times of the day, but would rise in the night to pray (while his companions slept) accompanying his prayers with diuers acts of humility and mortifications: he vsed sundry times secretly to

sweep his brothers Chamber, fasted in priuate diuers daies, and with sore disciplines often chastized his tender body. And although his Brother oftē chid him for liuing so retired, yet he hauing his eyes fixed on God (who aboue all he desired to please) would neuer omit his ordinary exercises and deuotions.

Stanislaus being thus vertuously imployed and disposed, our Lord enkindles in him more and more the flames of his loue, & inspired him with a vocation to the Society of Iesus; which he vowed although he discovered not his resolutions to any one, besides his Confessour, vtill six monethes after.

About that time he was visited with a dangerous sicknesse, in the beginning of which, being in his Chāber, the diuell appeared vnto him in the shape of a great blacke dogge, horrible and fearefull, who tooke him thrice by the throate, attempting to haue strangled him: but he recom-

mending himselfe feruently to God, by his grace, with the signe of the Crosse, chased him away, in such manner that he neuer appeared after vnto him.

His sicknes had reduced him to such extremity, that the Phisiciāns had giuen him ouer: and the Blessed youth lay so afflicted, not so much for the death which he saw before his eyes, as because he had no meanes to receaue the Blessed Sacrament, which he exceedingly desired, by reasō that the Host of the house where he lodged, was an Heretique. Wherefore he commended himselfe earnestly to our Blessed Sauour, & to S. Barbara, both because she was Parronesse of the Schollers of the Colledge of Vienna, where he studied, as also that he remembred to haue read in her life, that whosoever that was deuoted vnto her should neuer die without the Sacraments of the Church. And for that the last time, which he had communicated, was vpon the feast of

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Saint Barbara aforesaid, which is the fourth of December, he humbly desired of our Saviour by the intercession of that glorious Saint, that he might not yet depart this life, without first hauing receiued the Sacraments of the Church. And at that present finding himselfe almost in the agony of death, he renewed this his petition with greater feruour & earnestnesse; which our Blessed Saviour granted. For being one night awake, languishing in the agony of death, he saw enter into his chamber the holy Virgin S. Barbara, accompanied with two Angells, environed with Celestiall brightness, bringing with them the B. Sacramēt, from whose hādes with wonderfull reuerence he receaued it, and began to be a little better.

After this great fauour, he receaued another most singular, and no lesse meruailous: for beinge overcome with the violence of his sickenes, and in the extremity of his life, our B. Lady appeared ynto him with the

child Iesus in her armes, and with a gracious countenance and regard admonishing him to enter the Society of Iesus, she vanished away, leaving the child Iesus, lying on the bed by him. Stanislaus ayded by the celestiall fauour, sodainly began to recouer his strengt & to amend, at which the Phisitians were astonished, as at a thing cōtrary to all rules of Phisicke. These two admirable fauours, B. Stanislaus manifested a little before his death, to one of his fellow-Nouices, named Stephen, as also vnto Father *Emanuel S^d*, which notwithstanding hauing done it at vnawares, he remayned so much cōfounded, that the teares stood in his eyes.

Being now restored to perfect health, not vnmindfull either of the priuate vow that he had made to enter into the Society, or of the admonition of our B. Lady, & desirous to put it in speedy execution, he discovered the same to his ghostly Father, who told him that they could not by any
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meanes receaue him in the Colledge at Vienna, without the consent of his friendes, and blessing of his Father. But he not willing to expect so long, and despayring to obtayne leaue of his Father; knowing likewise the auerse nature of his Brother Paul, who had often times intreated him with bitter wordes, and sometimes with blowes, which he euer had indured, with great patience and inward consolation, for the loue of vertue; notwithstanding that he might haue some fit occasion to put his good desires in practise, he ceased not to giue many outward testimonies of his inclination; & one day he discovered it vnto his brother, who was thereat so much incensed against him, that he rated him out of his presēce, threatening to aduertise his parēts of his proceeding. But still cōtinuing to appease his Brother, & to get at least his good will, he spake vnto him one morning in very louing manner; who in a rage answered, that he should get him gone with a mischiefe

chiefe whither he would.

Stanislaus, as an occasion fitly sent him from heaven, gladly imbraced what his Brother had said, and so putting himselfe in poore apparell, ha-ving confessed and communicated, & earnestly commended himselfe to God, and out B. Lady, tooke his iourney on foore from Vienna to Auf-burge, there to find Father Canisius Prouinciall of Germany, to whome he had letters of commendations frō a Father of the Sociery, preacher to the Empreſſe *Maria*.

So sonne as Paul missed his brother, he was much afflicted, knowing that he principally by his choller and ill vsage had chased him away: he searched diligently many Churches and Religious houses in Viēna, but could heare no newes of him, vntill by an Hungarian Gentleman who had beene school-fellow with Stanislaus, and by a little note that he had written to his Tutour and left within a booke, his resolution was knowne, and also the way

way that he had taken. Wherefore his brother, with his said Tutor, taking with them also their Host and one servant, followed him with all speed in Coach, whome they overtooke on the way, but it pleased God that they went on without knowing of him, & shortly after by reason that the Coach-horses were young and vnfit for trauaile, they were forced to returne without passing further.

Stanislaus now seeing himselfe deliuered from this perill, was much animated and comforted: and passing on his way, he went one Sunday morning to a Church in a village, which he supposed to be Catholike, with a desire to receaue the Blessed Sacrament: but perceauing to belong to Heretikes, he was much troubled, & in his trouble had recourse to our Lord, beseeching him with teares in his eyes, that he might not be deprived of the food of his soule which he so much thirsted after. Our B. Saviour vouchsafed to heare him and grant his

his request; & as a pious Father desirous to cherish the deuotion of his sonne, he sent vnto him an Angell of admirable beaurty, frō whose hāds he receiued the B. Sacrament, in the same manner as he had done before during his sicknes, by the prayers of Saint Barbara.

With this Celestiall food Stanislaus, in short time arriued at Ausburge where not finding Father Canisius, he went vnto Dibsinge a towne ten leagues from Ausburge, where the said Father was, and where he was charitably intreated, and shortly after with other two Cōpanions, sent vp to Rome: and in the eighteenth yeare of his age, he arriued at his desired port, and where after a most wearisome iourney, for that he had traauayled more thē two hundred & three-score leagues on foote, he was receaued into the Society of Iesus, by Father Francis Borgia, then Generall, vpon the eight and twentieth day of October, being the feast of S. Simon and

and Iude, in the yeare of our Lord
1567.

As soone as his Father vnderstood that he was entred into the Society at Rome, he was lively touched with sorrow, because according to flesh and bloud, he loued him deere. Therefore he wrote vnto him a letter full of passion and threatnes. That he had dishonoured his House and family by the course he had taken, and that if euer he returned into Polonia, he would either force him from that state of life, or send him to his grave; and that instead of those riches, chaines of gold, & Iewells that he intended to bequeath him, if he had remained in the world; he would load him with captiuitie, and chaines of iron.

Stanislaus answered this letter with great humility and modesty, and with no lesse courage and constancy, that he was most vnworthy to suffer for God, who had suffered so much for man: yet neuerthelesse if it should
please

please God to be so bountifull vnto him, there could not happen any thing more desired by him, then euen to die for the testimony of those vowes, that he had made & promised to God.

He gaue also incessant thanks to God euen with floudes of teares, whē he saw himselfe in the Nouiciate, free frō the molestations of parēts, in the assured port of religion, hauing escaped the stormes and dangers of the world, he thought of no other Father but what he had in heaven, nor of other mother then the blessed Virgin: he contemplated all his fellow Nouices as Saints, to the end to imitate their vertues, and esteemed himselfe farre vnworthy to liue among such Angells, and to be imployed (by the great fauour and mercy of God) in the seruice of them, that were his most deuout and profitable seruants. He was truly humble, and well instructed in the knowledge of himselfe: his desire to be despised, and not accounted

counted of (for the loue of Christ) appeared in his poore habit, his earnest seeking for the most abiect and painfull Offices of the house: he alwayes ranked himselfe with the last, accounting euery one much more worthy then himselfe. When he was at Viēna before his entrance into the Society, he gaue himselfe so much to prayer, that by reason of his long continuāce and attētion, his heart and senses had often fayled him, in such sort that not without diuers remedies, he hath bene brought vnto himselfe againe. And if this Blessed Youth did so apply himselfe to prayer and deuotion, living in the world, how much more did he excell, being now secure in Religion? This only may suffice, that he did not only spend in prayer all those houres of the day in which he was not otherwise imployed, but also the most part of the night, reseruing only so much for sleepe as would hardly serue to suffice nature.

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By his long exercise and custome to pray attentiuely, he had obtained such a particuler giſt of our Lord, that the Maister of the Nouices, and his Confessour haue affirmed, that he had neuer any distractions in prayer: so perfectly had he subdued his imagination to his will. And whē any one complayned of distractions or wandering thoughts in prayer. Stanislaus wondred at it, as a most strange thing vnto him: nor was he only so vnited vnto God in prayer and meditation, but also in his exterior and domesti-call workes, which he performed with such recollection, that it was easy to see, that no outward thing could trouble the inward quiet of his mind, nor attention of his spirit; which was increased in him to such perfection, that in time of prayer many of the Nouices would endeavour to pray where they might see him; for in behoulding him they learned to compose themselves, and were incited to an extraordinary recolle-

collection of spirit. Many repayed vnto him in their troubles and tentations, recommending themselues vnto his prayers, by which meanes diuers were deliuered from sundry tentations, and restored to quietnes of spirit.

One time a Brother of the Society of Iesus, who is now a Priest, being assaulted with a great and vehement tentation of auersion from a Superiour, communicated the same with Stanislaus (who at that time serued in the Kitchin) desiring him to pray to God that he would graunt him grace to overcome it. Stanislaus presently went into the Church, and by his prayers obtained his present deliuey from that tentation. He had the great giuft of teares, which he shed in great aboundance with a meruailous sweetnes of spirit: & our Blessed Saviour had illustrated him by his diuine light, with such a knowledge of spirituall things, that euery one admired to see so much prudence, discretion,

cretion, and spirit in so young a No-
uice.

Our Lord had bestowed diuers
great and celestiall gifts and conso-
lations on his B. Soule, whereby he
became so inflamed with the diuine
loue, that diuerse times with the force
and seruour therof, he fell into extasy
out of which they could not some-
times recall him, without applying to
him of linnen dipped in cold water,
wherby in short time his health was
much impayred. But who can imagin
the singular deuotion that he had to
the sacred Queene of Heauen, being
dissolued in sweetnes of mind as often
as he thought vpon her admirable
vertues: & it seemed that both night
& day he had no other care, but how
to serue her, and meditate vpon the
mysteries of her holy life. For his af-
fectiō to her was so ardent in his brest,
that it could not be contained from
discovering it selfe, by his words, sa-
luting her often, speaking alwayes of
her graces and vertues, making euen
whole

whole nights most amorous Colloquies with her, whome he euer vsed to call his mother.

This deuotion of Stanislaus to our blessed Lady, was so notable among the Nouices, that they to content him when they were together, would alwayes hould discourse of the praises, priuiledges and excellencies of this most excellent Virgin; and for his sake the Maister of the Nouices ordained, that both at rising in morning, going to bed, and likewise at night after letanies, all the Nouices should, kneeling towards the Church of *S. Maria Maior* (which is scituated in Rome, neere to the Nouitiate of *S. Andrews*) salute the B. Virgin, demaünd her benediction, and desire her to fauour & protect all those that desired to enter into the Society. This deuotion that he bare to the Blessed Virgin, made him desire to die the Eue of her glorious assumption, which he long before foretold should be graunted him.

What

What shall I say of the other rare and singular vertues, which, as from the liuely fountaine of the diuine liberality, flowed plentifully in his soule? And of his so entiere and perfect Obedience, that he neuer found repugnance in any thing that was commaunded him: he obeyed the voyce of his Superiour as the voyce of God, and had euer a perfect cōformity of will with his.

What shall I say of his sweetnes & affability, or of his Compassion, modesty and silence, of the rigorous and austere mortifications with which he afflicted his body, by fasts, disciplines, and hairecloth, as if he had beene a most grieuous sinner, it being certaine by the report of his Confessour, that in his life he had neuer sinned mortally, & that often in his ordinary Confessions, he could not find him culpable of any sinne, for which to giue him absolution. In briebe all the Nouices beheld him as a mirrour & modell of the Society, & the Maister
of

of the Nouices would exhort them to imitate his example. All those which frequented him familiarly, esteemed him as a soule particularly elected by God, rich of vertues & merits, & euen in behoulding him they were enflamed in the feare and loue of God.

Stanislaus thus rich in vertues, ha-
uing made so great a progresse in so
few dayes of his Nouiceship, con-
sumed with the diuine loue and desire
to honor the Blessed Virgin in heauē,
humbly beseeched our Lord to take
him from hence, into his kingdome,
that he might see and enioy his glo-
rious presence: which petition our
Lord graunted him, as followeth. The
Eue of Saint Laurēce, he meditating
of his martyrdome, with a feruent
desire to imitare him, & to be burned
in the liuely flames of the loue of
God, demaunded of the rest of the
Nouices, who were all the assembled,
how one might burne and suffer for
Jesus Christ in the imitation of Saint

Laurence? Euery one said his opinion; to which he answered, that he would suffer some mortification in honour of that blessed Saint, to the end that he might pray for him vnto the B. Virgin his Mother, to take him quickly out of this exile, and that he might be present in heaven at the celebration of her Glorious Assumption. To this intention he made a publique discipline in the refectory on his knees, tould his fault, kissed the feet of euery one, begged his meate, and eate it on the ground. From thence he went to serue in the kitchen, where by occasion of the fier that he saw, he contemplated the torment of Saint Laurence on the Gridiron, with such vehemency and attention, that his spirits languished & senses fayled him: In that manner he was carried to his bed, and was found to haue a feuer, which althought at the beginning it was light, and the Phisicians secure of any danger, yet Stanislaus told the Rector, that for
certaine

certaine he should not liue, nor euer rise from his bed.

So he began to decline dayly towards his end, which when he felt approaching, he desired that they would suffer him to dye vpon the ground. He was taken with a great flux of bloud, and therevpon ensued a cold feuer. Hauing receyued the blessed Sacraments of the Altar, and of Extreme Vnction, most deuoutly he fixt his eyes on heauen, and so remained a small space, with his thoughts rauished and lifted vp to God, vnrill the Rector demaunded of him, if he were resigned into the hands of our Lord, & prepared eyther to liue or die, according to his pleasure. To which he answered cheerfully: *My God, my hart is ready.* Then hauing louingly imbraced all those that came to see him, he imbraced also an image of our blessed Lady which he had euer held most deare: he said some prayers propre for the time, and made a Colloquy in Latin

vnto the Crucifix which was before his eyes, thanking our Lord with his whole heart for all his benefits & mercies bestowed vpon him, and desiring him for the merites of those blessed woundes of his feet, his handes, his side, and head, which he often kissed, to pardon him all his sinnes, and to receaue his soule into his blessed hands in peace.

The B. Virgin Mother of God appeared vnto him, accompanied with diuers other Virgins, to whome he spake a long time, and a little after with a sweet silence he deliuered his soule into the hands of his Creatour, about the ninth houre of the night, the 14. day of August 1568. the 19. yeare of his age, and sixt moneth of his Nouiceship, hauing with few dayes labour, obtayned as many crownes & merits, as others perhaps in many yeares.

His body remained so fayre, his cheekes so ruddy, his eyes so cleere, as one would haue thought him liuing.

ning. It was obserued, that during his sicknes (except when he was spoken vnto) his eyes were alwayes closed, although he were awake; and when vpon any occasion he opened them, he lifted them vp towards heauen, with a smiling countenance, as if he had beheld some pleasing object. His body was put in a Coffin (which was extraordinary, but granted to him in particuler by reason of the great opinion of his sanctity) in the Church of the Nouiciate of Saint Andrews, he being the first of the company that was there enterred. There came thither such multitudes of people to kisse his seere, that Doctor Toller, afterward Cardina l, was amazed, therat, and said: *Is it not a strange thing, that all Rome should run to reuerence the body of a yenge Polacke Nonice, as a Saint?*

The opinion of his sanctity much more increased, by a booke written in Italian of his life, printed in Rome two yeares after his death, wherein

he was styled Blessed; and in Polonia the same was written in Latin, where it was so frequent & affectuous, that many only with reading thereof haue bene incited to enter into the same Society. Presently after his portraiture was painted in Polonia, and his pictures were set vp publikely with the tittle of Saint, and reuerenced not only by the vulgar, but euen by the Bishops, Prelats, Palatines, Lords, & also by the King himselfe, who placed the same amōg the rank of Saints pictures in his Pallace, vpon the feast of S. Michaell the Archāgell, in the yeare of our Lord 1604.

Some of his reliques being carried to thewone of Gallici in the yeare 1602. were receaued there with a solemne procession, and kissed with great deuotion by all the people. Clement the eight, (who had bene legate in Polonia before he was Pope,) graūted out two Breues, in one whereof he beatified Stanislaus, and in the other, graunted six yeares, and six quarentens

rentens of pardō, to those that should visit (on the day of his decease) a certaine Chappell, built and dedicated to his honour in Polonia. His body is still honored at Rome with great veneration and concourse of people: & in the yeare of our Lord 1605. the fourteenth day of August, Pope Paul the fifth hauing perused the Sūmary of his life & miracles, permitted that his Picture might be publicquely set vp neere vnto his Tombe, with lights burning before it, and the memories and voriue Tables of the miracles, which our Lord had wrought by his intercession, to be there likewise publicquely hunge vpon the wal'es: the which was done with a wonderfull & extraordinary cōcourse of people, both frō the Citty & Court of Rome, the King of Polonia his Embassadour being present; & the Sunday following, the Bishop of Seruia sung Masse at his body, assisted by the forsaide Embassadour of Polonia, and other of the Nobility of Poland, that were then

then in Rome.

Likewise in Polonia in diuers Churches, masse was publicuely said in his Commemoration, where the Altars were richly adorned with his Reliques, and Images placed thereon: diuers rich giiftes and presents were sent from Polonia, and other Countreyes to adorne his Tombe & Altar in Rome, which are visited euery day with singular deuotion, by reason of the many miracles that it hath pleased our Lord to worke by his intercessio in diuers places of Europe.

Many praying at his sepulcher, haue felt a most sweet odour to proceed from his body, which being opened a long time after his death, his said body was found entire without any corruption at all. The miracles thar it hath pleased our Lord to worke by this his seruant are very many, & at large set downe in the booke of his life, out of which these few that follow, are briefly taken forth.

In the Prouince of Russia, a venerable

ble Priest being grievously sicke, B. Stanislaus appeared vnto him, with two other Saints, assuring him that they shortly should meete all together in heauē: vpon which the Priest, who was much deuoted vnto him, was greatly comforted and shortly after died.

One that was possessed by the diuell at Rome, & exceedingly tormented with euill spirits, was deliuered by the intercessiō of B. Stanislaus. A certaine Lady in France, being become lame and impotent, by reason of certaine poison that had ben giuen her, desired to be carried in a chaire to a certaine Church, where humbly beseeching our Lord by the merits of B. Stanislaus, to restore vnto her her health and strength, she was sodainly healed, and rising from her chaire, in the sight of many people, she walked alone, to the wonder & astonishment of all that were present, especially of the Phisicians who had long before esteemed her incurable.

Diuers other womē haue ben succoured by his intercession in their traouayles of Childbirth; others haue ben deliuered from feuers, swellings, blindnes : many broken legges and armes haue ben made whole, & many diseases almost incurable, healed. By drinking a little wine wherein one of his bones had ben steeped, one was cured of a dangerous sicknes. Another was cured by the touch of one of his teeth, and by other his Reliques, diuers others. At Rome in the yeare 1602, a Gentleman of Poland visited with a cōtinuall feuer, desired a certaine Priest to pray vnto B. Stanislaus for his recovery, who with great confidēce, in the name of God commaunded the feuer, by the merits of that B. Seruāt of his, to depart and no more afflict the Gentleman, which God by his intercession effected, and the Gentleman was sodainly restored to his health.

For these, and diuers other testimonies, by which it hath pleased God


God to shew forth the Sanctity of his Seruant Stanislaus, his sepulcher or shrine is wunderfully frequented and reuerenced at Rome, and adorned by the piety of deuout people, with so many ornaments and riches, that of the number of the remarquable and memorable thinges to be seene at Rome, this is reckoned for one. He was of small stature, his haire blacke, of faire complexion, full faced: he alwayes looked cheerfully, and was of a pleasing composition of body, & of so rare and singular modesty, that the only beholding of his face, did moue others to deuotion, and purity of life.

His holy life is of very great esteeme, and read with admiration both in France, Italy, Flaunders, Bohemia, Germany, Polonia, and Spaine (wherof this is only an abridgement) the which whosoever shall peruse attentiuely, shall find full of rare examples of vertue, and learne

that there is no age so young that
may not with its owne endeaours,
cooperating with Gods grace, & im-
ploying it selfe wholly in his seruice,
gayne to it selfe the treasure of many
merits, the testimony of an holy life,
the blessednes of an happy death, and
finally the glory of an eueralsting
kingdome.

THE

THE LIFE AND VERTVES OF
Holy Alphonsus Rodriguez, a Brother
Coadiutor of the Society of Iesus: abrid-
ged by Father Michael Iulian of the
same Society.

 Lphonfus Rodriguez, was borne at Segouia a famous Citty in Spaine, and studying in Valencia heard his Humanity and Retoricke two yeares, leading a very exéplar kind of life in all modesty & denotion. He was called miraculously to the Order of the Society of Iesus, & was receaued therein for a Coadiutor. The first yeare of his Nouiceship, he was sent to the Colledge of Maiorca (an Iland betweene Sicily, and Spaine) and because the story of his whole life is now in hand to be written at large, remitting my selfe therunto, I will only touch some few principall things out of an infinite number which

which might be recounted.

From the first day that this holy Brother began to serue God in the Society of Iesus, he made a firme resolution to serue him with great diligence, and therefore he besought his diuine maiesty, that he would be pleased to exercise him in continuall paines and trauailes. He was so excellent in all kind of vertues, that he was a perfect modell and patterne of the same. He was so humble, that he esteemed himselfe the greatest sinner in the world; and though he knew by reuelatiō that he should be saued, without going to Purgatory, yet was he wont to weepe for his sinnes; neither did any thing so grieue him, as when he saw himselfe esteemed by others, wondering how any body could endure to treat with so base and vile a creature; such was his opinion of himselfe. He was very notable in mortification both exteriour and interiour, seeking in euery thing, that which was most repugnant to sense
and

& ſenſuall appetite, as well in diſtaſtfull meates, which if they were by chance giuē him, he ate in great haſt leaſt they ſhould be changed, as alſo in other pennances and corporall mortifications, faſtinges, wearing of hairecloth, and the like; and euen in theſe latter yeares wherein he hath bene very ſickly, to haue deſired leaue he might not omit any faſting dayes, beſides that euery weeke he vſed to take three diſciplines, during the time of his infirmity.

He was ſo giuē to ſeruēt prayer, that he paſſed many howers of the night, and the whole day in continuall prayer, in ſo much that his exterior exerciſes, did not anyway interrupt it; giuing ſufficiēt testimony by his rare modeſty, and ſingular good carriage, how ſeruēt his prayers were, ſo that he neuer loſt the preſence of god, nor for one minute.

His obedience was ſo rare, as you ſhall hardly find more perfect in theſe our times. For tryall wherof being

being once bid by his Superiour to goe into the Indies, the word was scarcely spoken, but he was presently ready to haue put it in execution, if the Porter would haue opened the doore. And the Rectour demanding afterwards of him, how he thought to haue gone, not hauing either provision or commodity of shiping? he answered that he went with great confidence in God, whome his Superiour represented, and who would provide him of all things necessary, & that if he had not found the commodity of a ship, relying vpon holy Obedience, he would haue aduentured to haue gone vpon the seas. He shut a doore (through which he had occasion to passe) almost cōtinually, enery time he passed, for the space of many yeares, because his Superiour had asked him once why he did not shut it.

Another time the good Brother being sicke of a vehement ague, the Rectour discoursing with him of spirituall matters as his manner was, asked him, if his head did not trouble

him; whereunto he answered, that it did. The said the Rectour vnto him, Brother talke no more; which he so punctually obserued, that he spake not one word all that night, though the infirmarian did aske him many questions. He continued in the same manner the next day, and when the Infirmarian tould him he might well answer, because it was a necessary matter; he said, not without leaue of Father Rectour: hereupon the Rectour was called, and the Brother began to say: If your Reuerence will giue me leaue, I will answer the Infirmarian and Phisitian when they aske me any thing. The Rectour asked him why he did not answer before? Because, said he, your Reuerence yesterday, bad me speake no more.

He had a great zeale of soules, yet alwayes conformable to his estate, for by his spirituall talke, his modesty, and good example, he continually preached, being Porter of the Colledge of Maiorca, for the space of 30. yeares,

yeares, with vertuous reputation at home, and edification abroad. He hath done admirable things in conuersion of soules, stirring vp all those who treated with him, to great deuotion and holines of life. He was very carefull to pray continually for the conuersion of the whole world, and that with so great seruour of mind, that he did offer himselfe to endure the paines of hell for all eternity, for gayning the soule of one poore Blackmore, or slave, if God were pleased therewith. And once or twice God did so eleuate him in spirit, that he saw and knew all the men & women in the world, and reuealed vnto him, that by those godly desires of his, he did merit as much as if he had conuerted all that multitude.

Concerning his modesty; there was no man that euer saw him to haue swarued from the least point of perfection: he went with his eyes still fixed on the ground, without casting them any way, so that for the space of

40. yeares, he neuer looked any woman in the face, though he vsually gaue wine to the Communicants after receauing the B. Sacrament at Masse. He was so giuen to silence, that albeit he conuersed all his life both with domesticalls and strangers, yet he is not knowne to haue spoaken the least idle word. He delighted much to talke of God, and if others did happē to talke of others matters, he presenly fell a sleepe. He spake of spirituall things with so much affection, that many persons of this Iland, came of purpose to treate with him about their spirituall affaires, and to aske his aduise in their doubtēs. By frequent cōuersation with Almighty God, he had attayned to so great and height of spirituall knowledge, that he left some Bookes written with his owne hand, in which he speaketh so excellently of vertues, that he farre surpasseth many learned men, writing of the same subiect. By reason whereof the Vice-roy of this Iland, Bishops,

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hops, Counsellours, Magistrats, Knights and gentlemen, had such an opinion of his wisdom, that they would not undertake any busines of importance, without his aduise: to whome he gaue great satisfaction, & by his plaine and pious discourses dismissed them, with assured hope of the good successe of their busines, which was neuer frustrated if they obserued his counsell. His poverty was so extraordinary, that he was neuer content but when he tryed some effects therof. He was sorry when the worst things of the house were not given him. If he found but a pin, he would not keepe it without leaue. He desired continually to feele some want both in his dyet, and apparell, lodging, and the like.

It could not be, but that he who was so carefull ouer his senses, should hane attayned vnto such angelicall purity, as Saint Ignatius his Father required in those of the Society, both
of

of body and minde. And therefore he neuer looked any man in the face, but he wept most bitterly for a good while after; which he did all his life time, for hauing once cast his eye by chance vpon a coach passing by. To be brieft, by his practise of all sortes of vertue, he seemed rather to be an Angell then a man: for not only in these later yeares, but for 40. yeares together, he hath not bene noted to haue done any thing, not only not imperfectly or according to his owne humour, but so that it might seeme to be done most perfectly: in so much that although the whole world, and the forces of hell it selfe should haue opposed against him, he would not haue ceased to doe that which was most perfect, and for the greater glory of God, which he had continually in his mouth, and much more in his heart. He was so punctuall in the obseruation of his Rules, that he would rather haue bene cut in peeces then breake the least of them. He did so
hate

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hate singularity that euen in these later yeares wherein he was subiect to infirmitys, he could not endure to sit at the table of the Conualescentes, or such as were weake, and in recouering of their health, much leste to haue any particular thing brought him. Many haue conceyued so great an opinion of him, that they would willingly haue passed the seas, only to haue seene him: and many great men both Secular and Ecclesiasticall, were wont to come to the Colledge, and stay there sometime, only to conuerse with him, who went away astonished with his readines in answering at the gate, satisfying of all which came, with his good carriage, sweet answers, and diligence in his Office.

Thus going on, and mounting by degrees, he came at last to that perfection of loue towards almighty God, that if his diuine Maiesty had not in a manner by miracle preserved him, he had died through the vehemency

mency of his loue, as himselfe hath left written, and also deliuered in giuing an account of his conscience to his Superiour, which his rule commaundeth twice a yeare. And to the end those things may be more assured, he hath for these ten yeares past, by order of his Superiours, given the account of his conscience in writing.

He had great coniunction with the Angells and Saints, with whome he conuersed both in heauen and earth, and especially with 24. of the more principall, amongst whome he deuoted the 24. houres to treat and recommend himselfe vnto them; wherein he neuer fayled, though in the night and in his sleepe, awaking duly at the beginning of euery houre, to performe his accustomed deuotion: which diligence of his, our Sauour recompensed, by discovering vnto him his glory, wherein he saw more perfectly, and knew all in Heauen, their names, and all particulars.

ticulers as if he had conuersed with them all his life time. From his very infancy he bare so extraordinary and tender deuotion towards the Blessed Virgin, at whose hands he receiued many fauours, that one time discoursing and recreating as it were with her, he said : O Queene of heauen, I loue thee more then my selfe, I loue thee more then thou louest me. The motherly affection of the Blessed Virgin could hould no longer, but appearing presently, she made answere vnto him, No, no, Alphōsus, it is not so, I loue thee more then thou louest me. His familiarity with the Blessed Virgin and her Sōne was such, as is wont to be betweene friends, one to another, or as of a little child with his father and mother : and indeed he esteemed them for such, who afforded him often their corporall presence, he spake vnto them (but once especially when they entred into his heart) with such deuotion & sweetnes, that he caused
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the same effect in all those that did heare him, whome he exhorted wholly to forget themselues, & only to delight in his sweet Louers, Iesus and Mary, for so he was wont to call them, because they would be carefull both of body and soule.

For 40. yeares together he dayly said the Office of the Immaculate Conception of our Blessed Lady, to which mystery he was much deuoted: and the Blessed Virgin one day told him, that she was very much pleased with his deuotion; which he did exhort all the Society dayly to practise, telling them that one of the principall reasons of the Institution of the Society, was to preach and defend the Immaculate Conception of our Blessed Lady. And this he said with so great affection, that he neuer vsed the like seruour: thereby assuring them that he spake it not of himselfe, but had recaued it by reuelation from heauen. The continuall vse of his beades, as was
N found

found after his death, had caused an extraordinary hardnes in his fingers ends.

I omit an infinite number of things which might be said of his rare vertues, of his admirable lights and diuine fauours, remitting the Reader to the history of his life (which without doubt is one of the most rare and perfect amongst the liues of those Saintes, which haue receaued extraordinary fauours from almighty God) and will briefly recount his last sicknes, death, and buriall, though from the very beginning of the 47. yeares which he liued in the Colledge of Maiorca, our Lord exercised him in all sortes of paines, as well diuers persecutiōs of the diuell which vexed him for many yeares, as corporall infirmities & grienous sicknes wherwith he visited him from time to time; yet he seemeth to haue made choice of the last 7. yeares, wherin, besides those infirmities which ordinarily accompany old age, he began to be extremely

tremely troubled with the stone, which caused him to keepe his bed continually; and the three last monethes of his life, to lye only vpon one side, being not able to turne himselfe. He spent all his time in prayer, begging earnestly of almighty God, not that he would mitigate or take away his paines, but rather he would augment them, and lay vpon him others more grieuous.

His ordinary complaints in his sicknes were, that there was too much care had of him, who desired rather altogether to be forgot or detested, as a carion or dead beast. When the Rectour once bad him take a few conserues, of sweetmeates to comforte him, he answered: *Belieue me Father, those sweet things are paines vnto me, and these paines sweetnes*, which he usually also answered to those who asked him how he did. By reason of great familiarity and conuersation with his Father and mother Iesus & Mary, he spake vnto them with great

affection those wordes which he had learned of our Sauour himselfe. *O Iesus and Mary, my only comforts, grant me that I may suffer and die for your loue, and that, I may be wholly yours, and not mine owne.* Once when he could scarcely speake, the Infirmerian asking what troubled him, he answered. *Nothing but selfe loue.*

Some few dayes before his happy death, he was taken with such a vehement ague, that renewing all his paines, it seemed God would take him away within one houre, in which time he did nothing but repeate these wordes: *Yet more good Lord, yet more.* Therefore he receaued the B. Sacrament (which for many yeares he had receaued twice a weeke) for his Viaticum, with his accustomed deuotiō, as also the Sacrament of Extreme Vnction, still begging of God with inuincible patience, to increase his paines. He bare such extraordinary respect to the Fathers, that whē he could scarce stirre his armes, yet he would
 alwayes,

alwayes, when any came to him, pull off his night cap. Vpon Saturday in the euening being the 29. of October, almighty god performing that which he had promiſed him before, he fell into an extaſy, much like to thoſe which he had diuers times the yeare before, in which he perſeuered the three laſt dayes of his life. And although his ſicknes had diſfigured his body, yet after his extaſy, he became as beautifull as an Angell, and as red as a roſe, which were certaine proofes of the great flame which burned in his breaſt, & brake out by thoſe exteriour ſignes, and exclamations which he vttered from time to time, *O ſweet Ieſus, O my deare mother,* and the like. About ten a clocke in the night, hauing giuen ſome ſigne of death approaching, all the houſe came vnto him, & they oftē repeating the name of Ieſus, and giuing him a Crucifix to adore, he preſently opened his eyes, which for three dayes before he had kept ſhut, and looking vpon the Cru-

cifix, they perceaued thē to be more quicke and liuely then when he was in best health. And with this, kissing the feete of the Crucifix, and saying *O sweet Iesus*, he gaue vp the Ghost, the Eue of All-Saints about midnight in the yeare of our Lord 1617.

The rare vertue of this holy Brother was in such esteeme, that not only those of this Prouince, but also those of Italy, Castile, Andalusia, Portugall, and the Indies, haue sent to Maiorca, with earnest intreaty for some of his Reliques. Many wrote vnto him, cōmending themselves to his prayers, & only to haue his name written with his owne hand, as graue Ecclesiasticall and Secular men, Gentlemen of great note, Grandies of Spaine, & Cardinalls Vpō the report of his death the whole Citty came flocking to kisse his hands, & feete, and among others the Viceroy with all the Nobility and kings officers, the Ecclesiasticall, and Religious mē.

After

After dinner his body was carried into the Church, & with much adoe to passe through the presse of people, it was laid vpon a hearse. All the Religious Orders came to sing the office of the dead, the Dominicans, Mercedes, Franciscans, Augustines, Trinitarians, Minimes, with their Superiours and Prouincialls: as also the whole Chapter of Chanons, and all the Priests & Pastours of the towne. Incredible it is to one that did not see it, what a multitude there was of those who came to touch his body with their beades, or to get some little peece of his garment for Reliques, & of sicke folkes who came to touch him; in so much that sixe of the Society, and two Fathers of S. Dominicke who affoarded their helpe, were not sufficient to reach the beades and meddalls, wrapped in hādkerchiffes, and throwne by the people that could not come neere, to haue them touch his body. The Office of the dead being said, as the custome is, there

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therewas made a short Sermō only to declare vnto the people some few particulars of his life, during which time, no man presumed to couer his head in presence of the holy Corps, though the Church was as full as it could thrust; & all as deuout and silent, as if there had beene no man there.

The next day, being Friday, he was most solēnely interred in the Church of the Society, wherat the foresaid Viceroy, Nobility, Ecclesiasticall & Regular were againe present, as also the Lord Bishop, who the day before was sicke and could not be present. The Masse was song with Organs, musicke, and other significations of deuotion. At the same instant that he was carried to be buried, a yong man who by reasō of a thin skinn couering his eyes caused a great dimnes, was almost become blind, came full of hope to the holy Brothers Hearse, & kneeling downe & kissing his handes, presently all the paine ceased, and the little skinne which before couered the ball of his eyes falling away, he

receiued his sight most perfectly.

And to the end that some there present might open the eyes of their mindes shut with incredulity, Blessed Alphonfus opened also his owne eyes which death had closed; a thing no lesse admirable then profitable, that might conceaue a great opinion of his holines, whom almighty God did honour with so great miracles. For a certaine Priest amongst the rest not being vety well contented to see the Viceroy, and all the Senate one after another to kisse the Blessed Brothers hands, yet least he might giue offence by omitting that duety which all others did performe, resolved with himselfe, not to kisse the holy mans hands as others did, but comming with the rest, to kisse the crosse which he held in his hands, therby intending to conceale his thoughts from the standers by, which yet he could not doe from the dead man. For as soone as he came neere, to the astonishment of all, the dead man opening

ning his eyes, cast them with a smiling countenance vpon the Priest, & stretchiug out his hand, seemed to inuite him to kisse it. The Priest astonished presently with great reuerēce kissed the same, and departed thence, and wholy became another mā. The same day a child was healed of a rupture by the only touch of a peece of his cassock. The same time also a sucking child was cured of a vehement ague wherof it lay desperate, whose throat being stopped with a great swelling in the iawes, it had not sucked for 4. dayes: therfore a certaine gentlewoman hauing confidence of supernaturall helpe, encouraged the parents of the child, and applying an handkerghiffe wherwith she had touched the holy mans body, recouered the child presently, that there remained not so much as any signe of infirmity.

Two dayes after Blessed Alphonsus his death, there came a woman afflicted with many grieuous infirmities

mities and diseases, and among the rest with a dangerous bloody fluxe, in so much that there being no hope of her life, a Father was called to assist her at her death. Before the Father came she was past sense, hauing turned vp the white of her eyes ready to giue vp the ghost, when on the suddaine, a peace of B. Alphonsus his callocke being applyed by the Father, she cried out that she was cured. Her fluxe ceased, the ague wēt away, in so much that one might doubt whether was first, the Reliques applied, or she healed. As sonne as she was come to her selfe she made her Confession to the Father, with the same ioy of mind wherwith she had receaued her corporall health. Being thus restored to the health both of body and minde, she liued after with much deuotion towards him, by whose meanes she receyued it. Some 4. daies after his funeralls another woman being desperatly sicke of an ague, which came euery day vpon her,

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with

300 *B. Alphonfus Rodriguez.*

with a great head-ach, made recourse to God, sending her little Sonne of 7. yeares old to say his beades at B. Alphonfus his Tombe, and to touch the Tombe therewith: the child did so, & returning home, his mother took the beades & touching her head, put the about her necke, & the paine presently ceased, God Almighty recompencing the childes prayer & the mothers deuotion and confidence, with restoring her health: and by and by she falling a sleepe, saw B. Alphonfus compassed with a great light, who for the accomplishment of the benefit restored also her strength, so as she presently rising out of her bed, as well, & as stronge as euer before, began with all her forces to singe his prayes by whose intercession she had obtayned that benefit.

Another woman hauing a sore breast extremly swolne and hardened for the space of two monethes, had in vaine tried all humane remedies, who being wonderfully encouraged by the example of others, began to haue hope

in Alphonſus, and laid a peece of his cloacke to her brest, ſaying a *Pater noster*, which before she had ended, the swelling began to be asswaged, & the corruption to breake forth in such a boundance, that she begā, to feare least all her breast being inwardly putrified would fall away: which feare increased the miracle, and the miracle the ioy. For two dayes after, both the holes of the vlcer were so growne vp, that there remayned not so much as any marke therof; & out of the same briest, hauing two dayes before come such abundance of corruption, now the third day there came forth milke, as good and pure as euer before; by which miracle the mother was preserved from death, and her yong sucking child, from staruing.

These miracles recounted, are testified by the disposition of sworne witnesses. Many other things be daily related which shall after be published: for God seemeth to haue set vp this holy Brother as a light to the world, who

who also enlightened the same before by his vertues. The generall deuotion of the people doth witness it sufficiently, who from morning to night neuer cease comming, some offering candles, others making vovves, and the like; in so much that he seemeth to liue in his sepulcher, such are the wonders he worketh. A man may ghesse of what sanctity he was in his life, which being dead, causeth such deuotiō in the people that resort vnto him, and he recōpēseth their reares by grāting their desires. That you may expect many the like things hereafter, I will briefly recount one, worthy of a large relatiō.

Some dayes before his death as he lay in his bed, thinking on the heauēly felicity which was prepared for him from all eternity, he began to taste of those delights so much the more purely and abundantly, as being abstracted from sensible things, he drew neerer to Almighty God, who represented vnto his mind the kingdome of maiorea, as he did the whole world to S. Benet, in a beame of light, adding

theſe words: Doſt thou ſee this kingdom?
I haue reſolved to make it ceſamous in it by
working of many miracles, by meanes of thy
prayers. And we already hoping of this
promiſe, I conclude, wiſhing that
whoſoever hath beene ſtirred vp to
admiration by theſe, may likewise be
ſtirred vp to deuotiō to this Holy mā;
that as the better part of him doth liue
immortally in heauen, he may alſo in
ſome ſort liue ſtill immortally with vs
on earth. For the Diuine Goodneſſe
hath ſeemed to determinewith itſelfe,
ſo to recoꝑence the Deuotion of Holy
Alphonſus Rodriquez; that as in his
life he made him a patterne of Reli-
gious perfectiō for the example of o-
thers: ſo now being dead, for the glory
of himſelfe & his Saints, he maketh
him wōderfull to the world; cauſing
many to haue confiðce in his patro-
nage; that being departed hence he
may not haue leſſe Honour by this
cōfidence in his ſanctiry, then whiles
he remayned heere aliue he had gay-
ned by the opinion of the ſame. His
body

body lyeth buried at Maiorca, in the Church of the Fathers of the Society, in the same Iland, the which is so honoured by all the Inhabitants therof, that it is wonderfull to see : and the dayly and certaine miracles wrought therat, are already sufficient to make a whole volume. His memory is very famous all ouer Europe, and his Picture is exposed to be publikely reuerenced, with licence of the Popes Holines, in many Churches and Oratories, therby to put vs in remembrance of that saying of the Holy Prophet: *Mirabilis Deus in sanctis suis.* God is wonderfull in his Saints. To whose prayers and merits, let all good Christians commend themselves. Amen.



F I N I S.

APPROBATIO.

HORVM Sanctoꝝ
Vitæ, ex alijs lin-
guis in Anglicam à D.
Eduardo Kinesman ver-
sæ, tutò & cum fructu
edi possunt. Audoma-
rop. 27. Maij M. DC.
XXIII.

*Ioan. Floydus Soc. Iesu
Theologus.*